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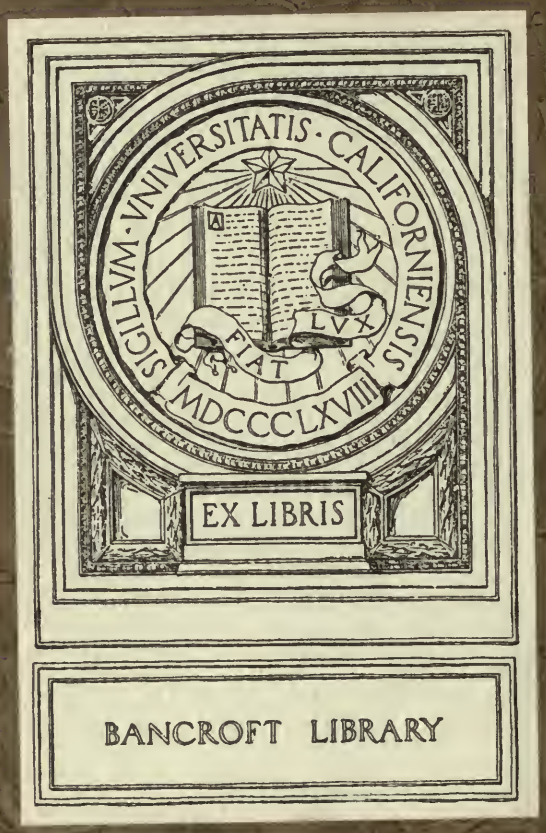
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A COURSE OF LECTURES
ON THE
INTELLECTUAL HISTORY
OF
SPANISH AMERICA.

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Professor R. Ramirez,
Chilean Exchange Professor
in the United States.-

1920.

Price 75¢

A COURSE ON THE
INTELLECTUAL HISTORY OF SPANISH AMERICA

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INTRODUCTION.

These pages have been written on the basis of my lectures on the Social and Intellectual History of South America given at the University of California during the fall semester of 1920. They represent an attempt to explain tSouth America of today in some aspects which have been so treated by the various English works as to create a wrong impression. Generally speaking, English authors have investigated the periods of discovery, conquest, and colonization of the Western World which belonged to Spain, but they have not studied the period of the Wars for Independence, nor have they shown that they understand this movement, its aims and ultimate results. The history of the evolution of the different Spanish nations has not been correctly traced in English. There is, however, at this time, a growing tendency and desire to know more about the countries of Spanish origin in this hemisphere, and we may hope that in the near future, this will lead to an intimate knowledge and mutual understanding between English and Spanish America.

Much credit for the production of these pages must go to the members of my class who have taken the pains to write out the lectures in full form, and who have added much valuable information which they have found in English and Spanish books dealing with this subject. I cannot refrain from mentioning here, Miss Hazel Taylor, Miss Faith Hatch, Miss Marian Kergan, Miss Aileen Kissane, Miss Eleanora Leahy and Mr. Herbert Sein. The part written by each one of these students bears his signature. I have concerned myself rather with topics than with a connected historical account, which may be found in Sweet's "History of Latin America," Shepherd's "Latin America", Bourne's "Spain in America", Bolton and Marshall's "The Colonization of North America", and Dawson's "South American Republics". For the biographies of some of the revolutionary leaders, see the only work on the subject, Robertson's "History of South America as Told in the Lives of its Liberators". For the literary development of Spanish America, students may use Alfred Coester's "Literary History of Spanish America.

Raul Ramirez.

University of California,
Berkeley, California.

November 20, 1920

LECTURES ON THE INTELLECTUAL HISTORY OF SOUTH AMERICA

I. COMPOSITION OF SOCIETY IN SPANISH AMERICA.

The Father of the New Race.

In a study of the intellectual history of South America it is clear that one must have some knowledge of the ancestors of the present inhabitant of the territory if he would form any adequate comprehension of their achievements. While many elements enter into their composition, there are two that dominate all the others, and it is with these, Spanish and Native, that we will concern ourselves principally. To understand the Spanish American of today, then, we will turn our attention first to the Spanish people, or in other words to the father of the new race. And let us begin by saying that there is a world of difference between the Spaniard of the present day and the Spaniard of the XV century. The race of men who conquered onehalf of Italy for the Spanish Crown, and the Netherlands; the race of Cortez and Pizarro, Valdivia and Cabeca de Vaca who opened up a whole world to civilization passed away with its glory and its great achievements, perhaps never to return; the subjects of King Alphonso XIII seem not to be made of the same fibre which was found in the men who saw the carabels of Columbus leave the harbor of Palos, in 1492. We shall endeavor to show how this change was brought about.

The Spanish a mixed race.

It is a popular and erroneous idea that the Spanish people have always been a race practically free from mixture. But investigation shows many different characteristics, which can best be explained by the fact that various races were more or less fused to make the Spaniard of the fifteenth century.

The geographical location of the Iberian peninsula separates it physically from the rest of Europe. Nevertheless, invasion after invasion has swept into the land, each leaving its trace in art, politics and religion, as well as, more subtly, in the inner character of the people.

The Iberians.

The first people of whom we have much definite knowledge are the Iberians. It is believed by some that they are related to the Berbers of North Africa, and may have come over at a time when there was land communication between the two continents. They are considered not to be of the Indo European stock, though this has not yet been proved. They were in a low state of culture at the time of the Roman invasion (202 B.C.); later they developed into an industrial people in the section where they are principally to be found today, the northern parts of Spain. The Ebro River carries a trace of them in its name, which is derived from the Latin word, Iberis.

The Celts in Spain .

Next in order are the Celts, those highly interesting people who are found to day in the northeastern mountains of Spain and in the north part of France. In Wales and Ireland, where they fled for refuge from the Anglo Saxon invasion, they still form a large part of the population. They came as invaders about the sixth or fourth century B.C. across central Europe from some place in the East. Some found their way by land to England and Ireland. (1) Some to France and Spain. They are a highly imaginative people. Their lively character forms a sharp contrast today with the phlegmatic Anglo-Saxon.

We have no material remains by means of which investigators have learned so much of other people. But the Celtic language which is still spoken today in Ireland and Wales gives a valuable clue to definite information about them.

The existence of the Indo-European or Aryan language is merely a theory proposed by Bopp and the Grimm Brothers in an effort to explain the relationship of our different tongues. While other languages under influence of different environments, have differentia ed so pronouncedly, the Celtic tongue has largely remained in its original state down to the present.

The Celts and Iberians mixed well and came to be called Celtiberians.

Roman Spain.

The next great invasion was that of the Romans in 202 B.C.(2) They remained until 414 A.D. when the soldiers were recalled to defend Rome against the barbarians from the north. Thus they had over six centuries of control in the peninsula. In that time they succeeded in impressing their civilization and charactef so thoroughly on the Celtiberians,- with the exception of the Basques, who live in the mountains up in north eastern Spain,- that the latter may be said to have become almost entirely Romanized. They even forgot their own language and spoke Latin.

(1) It is a well known fact that the British Isles were at one time united by land to the continent (See John Allen Howe's publication.)

(2) The Greeks and Phoenicians who came at a far earlier date were not to be considered because they had so little effect on the character of the people.

It is interesting to notice that men from the peninsula held high positions in literary and political circles in Rome. Instances of this are Seneca, the great philosopher; Quintilian, the rhetorician; Martila, the satirist, and Lucan, the lyric poet. Three great emperors, Marcus Aurelius, Trojan and Hadrian, were Spanish in blood and birth.

Traces of Roman rule are to be found in roads, bridges, and ruins of temples; but it is in the character, language and laws of the people that their influence is most notable. The fusion of blood gave to the resulting race the great administrative ability for which Rome was famous. Thus the Romans left in Spain their law, their language and their religion, Christianity.

Today we consider Great Britain a great colonizaing nation, but she has not been able to transform her foreign subjects into Englishmen , in a degree that is at all comparable to the Roman success in that respect.

About 409 A.C. some Germanic tribes, the Alans and Suevians, passed through the peninsula but left no noticeable trace.

Spain Becomes a Gothic Nation.

In the year 414 came the invasion of Spain by the Visigoths, while their kinsmen were menacing Rome in such a way that it necessitated the recall of

Roman troops. The Goths were rude barbarians far inferior in culture to the highly civilized Romans whom they conquered. But such was the influence of the latter civilization that it transformed the conquerors until they became as much Roman as Goth.

For three centuries they held uncontrolled sway until 711 when they were in turn driven to seek shelter from the Moslem invader.

The Celtiberian had spoken Latin and the language was likewise adopted by the Gothic conquerors, but modified, partly by the addition of new words but perhaps even more in manner of expression, resulting from the difference in personality and point of view. The result was the beginning of the Spanish language of today.

The Gothic contributions to the Spanish character are found in a certain serious turn of mind, a power for minute observation of details, and of careful investigations. The Goths were not so versatile nor sprightly as were the people whom they conquered. Their influence is felt most strongly in northern Spain today.

The Moslems in Europe.

In 711 occurred the invasion which was to make Spain the most oriental country of Europe - that of the Moslems. In the battle of Gualdelete, General Tarik defeated the Goths, and his followers proceeded to occupy the southern and central portions of Spain from where they were with difficulty driven out in the long struggle which ended in 1492 with the fall of Granada.

The name of General Tarik is preserved in Gibraltar, which was originally Gebel-al-Tarik or Hill or Tarik.

These Moore brought with them the culture and science of the East, and left them as a heritage to Spain. They excelled in astronomy and geography both of which were so essential to Spain in her period of glory. They introduced agriculture as a science and this resulted in increased produection.

They added many new words to the Spanish vocabulary, notably those having the prefix al - , alfalfa, almud, alcabala, and alguacil. The three latter give a hint of Moorish influence in institutions, while the two first words show Moorish influence in agriculture.

By mingling of blood, they left their influence in the Spanish character, making it more vivid, with a tendency to leap to conclusions, in direct contrast to the slower and more careful and persevering methods of the Goths.

Their fantastic imagination found expression in their own tales of "Arabian Nights." They were poetical and emotional. As a direct result we find that Spanish men of letters of the more imaginative type have come generally from the center and south of the country.*

The Jews came, not by invasion, but by the slower method of filtration. The difference in religion forbade intermarriage, so their effect was more superficial, being economic rather than ethnological.

* The Greeks and Phoenicians who came at a far earlier date will not be considered because they had so little effect on the character of the people.

The Year 1492.

By 1492 these various elements had been fairly well fused into a race which was politically and ethnologically unified, speaking the same language, and looking to the same church, the Roman Catholic Church for spiritual guidance. Speaking in general terms, with the limitations already pointed out in regard to Northern Spain, it can be safely said, that the Spaniard of the late XV century was generous, daring, intensely religious in an emotional way with a strong tendancy toward mysticism. He was a loyal friend, but a bitter enemy. A strong respect for tradition colored many of his actions. He was highly imaginative. His individuality gave him pride in his own achievements and carried him through difficulties that would otherwise have been impossible.

His patriotism was limited by the natural barriers which separated his peninsulafrom the rest of Europe. And so while others through long years made crusade after crusade against the Turks, the Spaniard was carrying on his own crusade against the Moors, and the success of this was perhaps more vital to him than the capture of the Holy City was to other Europeans.

In spite, however, of this apparent unity, there was still in the north the Gothic influence and in the south and central the oriental. This influence persists even today though the general character of the Spaniard has changed.

II. THE UNIFICATION OF PSPAIN.

More about the Year 1492 in Spanish History.

The process of unification of Spain which took seven centuries to be brought about is well worth examining in detail.

This year 1492 has been termed "a happy year" by the Spanish people. It marks the extension of Spanish power in the Iberian peninsula practically to its present boundaries. It was the triumph of Christianity over Mohammedanism in Spanish domains. It stands for the opening up of the New World - an opportunity for colonial expension.

The Saracens - as we already saw - had invaded Spain by 711 A.D. under their leader, Tarik, and were only checked in their advance into France by the Battle of Tours in 732. Gradually Christians gained courage to make a stand against these Mohammedans intruders and began to encroach upon their territory. The Christians were more numerous in the north and northeast.of the peninsula and hence it was the natural thing to push the Moslems back from Christian Europe toward Mohammedan Africa. This movement probably originated about the tenth century. In the years that follow are found the legendary storiesof the Spanish heroes of the period - Don Pelayo, the King, and El Cid, the brave warrior. It must not be understood, however, that every Christian during all of these years considered and treated every Moor as his bitterest enemy. In some districts the enmity against the Moslem was but slowly aroused and directed against the heretic who had in most cases been a good neighbor. For the Saracens had brought their knowledge of the sciences and of agriculture with them and this knowledge represented the best the known world had at that time. In many of the districts the two peoples mingled freely. An example of this is the record of the Catholic service in the cathedral of the Cristo de la Luz, of Toledo in the time of Alfonso VI, after his capture of the city, when it is said that both Christians and Moors attended the service. The spirit of the crusades, however, was opposed to such intimate intercourse.

Spain During the Middle Ages.

While this movement as started was a religious one, yet it came to include political issues, until in Spanish history these two elements are continually involved and the motives of the two are interwoven. In theearly history of the conflict the Christians naturally banded together for mutual protection against their enemies. They considered it legitimate to carry on raiding expeditions in retaliation for similar marauding exploits on the part of the Moors. This movement of Christians cooperating in one neighborhood against the Moors led to the formation of many little Christian states. The common need of protection gradually brought about the union of neighboring Christian states until we have a few of a fair size. Barcelona, in the northeast, faced the Mediterranean; Aragon occupied the south-central part of the Pyrenees and extended south toward the Ebro River. Navarre was at the west end of the Pyrenees, reaching northward into what is now France and southward into Spain. Castile, west of Navarre, circled about the city of Burgos. Leon was in the northwestern part of the peninsula. Portugal lay south of Leon along the Atlantic coast.

In the 10th century Barcelona and Aragon were joined in one state. A hundred years later Castile and Leon were united. Thus by the close of the 13th century, there were three important states occupying most of the Iberian peninsula. Aragon, Castile and Portugal, In addition there was the Christian state of Navarre in the extreme north, and the Mohammedan state of Granada in the South.

III. Re-distribution in Spain.

Late years the year 1932 in Spanish History.

The process of distribution of Spanish public work seems nowhere to be secure since is well worth examining in detail.

Once upon the best toward "money power" by the general people, it made the economical dynamic power in the Iberian peninsula practically to remove conditions. It was the beginning of distribution over Aforestation in Spanish dominions. It was the beginning of the New Deal - an opportunity for colonial expansion.

The Spanish - was a relatively new - and provided Spain by 1931 (?), under Spain in one, Berlin, and was only changed at which Spanish into France by the Spain of Yorke in 1930. Industrial enterprise policy, having to make a strong against those Independent industries and begin to monopoly upon their territory. The operations are more numerous in the north and northeast of the peninsula and these in the mining, which in such the railway but from the Iberian Europe and Spanish affairs. This movement probably originated about the Spanish country. In the twenty year Spain the figure was in Spanish employed the Spanish Barcelona of the period - for Spain, the Jews, and in city, the Jews country. In that the economical, however, in many children which of these cities industrial and political were not in his ministers owner. In that distributed the country Spanish the Jews the Jews in Spanish and increased against the Spanish the had in most years been a good minister. For the Europeans had brought their knowledge of the science and of mechanics with them and this knowledge revolutionized the best industry. Still in at that time. In many of the Spanish the Jews people manufacturer. In example of this is the record of the Jewish service in the cathedral of the Spain de la Iglesia, of Toledo in the time of Alfonso VI, after his capture of the city. Then it is said that both Christian and Jews attended the service. The spirit of the crusades, however, was unknown to such intimate intercourse.

Spain during the Jewish age.

While this movement to attract the a religious, etc., yet it came to Spanish political values, until to Spanish history that the Jewsmen are somewhat inferior and the cities of the pre-the Iberian peninsula. In this early history of the conflict the Christians usually ruled superior for Jewish protection against that enemies. Their concentration at Jerusalem, in every on religious persecution in preparation for military purposes on the plot of the Jews. This movement of Christians concentrating in one metropolitan against the Jews led to the formation of many Jewish Christian studies. The reason need of protection greatly brought about the union of Christians and Jews which Spain. If there is of a fair area. Jerusalem, in the northwest, fixed the Mediterranean region accounts the north-central part of the Jerusalem and satisfied south towards the Jews Jews. Jerusalem was in the near east of the Jerusalem, remaining southwest, but is in Jerusalem and Jerusalem into Spain. Castile, west of Jerusalem, distant about the city of Europe. Jews in the northwestern part of the peninsula. Portugal lay south of Jews along the Atlantic coast.

In the 10th century Jerusalem and Jerusalem were joined in one state. A number years later Castile and Jews were opposite. Jews by the close of the 11th century, they and Jews in Jerusalem region requiring week of the Iberian peninsula. Jerusalem and Jerusalem. In Jerusalem Jerusalem the Christian areas of Jerusalem in the Jerusalem world, and the Jerusalem state of Jerusalem in the month.

Spain and Portugal.

By 1263 Portugal had acquired its full territorial extension in the Iberian peninsula, while Spain did not succeed in bringing about a territorial unification until after the marriage of Ferdinand of Aragon and Isabella of Castile. This marriage in 1469 united the two kingdoms; Granada fell in 1492 and Ferdinand acquired in 1512 that part of Navarre which lay upon the southern slope of the Pyrenees. This left two Christian states to occupy the peninsula - Portugal and Spain.

Of these two, Portugal was the more united state. For more than two centuries after their union the bond between Castile and Aragon was largely personal. Each state had its own customs, Cortes of parliament, and separate administration. The language of each was distinct until the Castilian finally took precedence as the literary language of Spain. But in spite of these drawbacks there were many distinct steps in the reign of Ferdinand and Isabella which brought the Spanish people closer together and prepared the way for the golden age of Spain which reached its climax a century later at the time of the Spanish Armada in 1588.

Ferdinand and Isabella.

The marriage of Ferdinand and Isabella was thus one of the most fortunate events in Spanish history. Isabella had many commendable traits of character which endeared her to her people. To her belongs the credit for the sailing of Columbus under the protection of the Spanish flag and with an outfit-- as we are told - purchased at the sacrifice of the queen's jewels. While Ferdinand's character lacked the pleasing virtues of Isabella's yet he had great political ability which was so discreetly used that Spain came into a commanding position in international affairs. The house of Aragon had mixed in Italian affairs for about two hundred years and had laid claim to the kingdoms of Naples and Sicily, but it remained for Ferdinand to bring France to an acknowledgment of these in 1504. In fact, Spain had come to rival Venice in the control of the Mediterranean. Then came Spain's opportunity in the New World for expansion.

Meanwhile, all internal affairs had been directed toward the king's advantage. Ferdinand persuaded the people, in order that he might control religious affairs, to transfer the management of the Inquisition to the Crown in 1478 when it was established in Spain. Thus, he could turn to political account, if the occasion should demand, the power of the church which was coming to have a firm hold upon the life of every Spaniard.

The title of "The Catholic Monarchs", has been given to Ferdinand and Isabella for they are largely responsible for the firm establishment of the Catholic church in Spain. Moreover, there grew up a a spirit of reverence and devotion to the Spanish monarch which might be described as asking to the doctrine of "divine right of kings". The sovereign was looked upon as having almost supernatural power because of his position.

Beginnings of Absolutism in Spain.

With Ferdinand and Isabella the power of the crown became paramount. All their plans were directed toward that end. There had been a struggle on the part of the kings of the various states of the peninsula with their nobles for greater power. Ferdinand found it necessary to frequently resort to the old policy of "Divide and rule", which he had observed successfully used by Louis XI of France against his turbulent nobles. Withal, he was able to draw more power into his own hands. The Cortes, though regularly called, found many of its duties taken over by royal officials who were responsible only to their sovereigns.

Ideas and Personnel.

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Parliament and Liberals.

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Government and Liberals.

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Beginnings of Association in Spain.

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Ferdinand through careful scheming, had himself elected the grandmaster of all the old monastic orders of "knights", when this office became vacant in the various orders. These were not only of a religious nature but were strong military organizations which had borne a prominent part in the struggle against the Moslems. Ferdinand became grandmaster of the Order of Calatrava in 1487, of Alcantara in 1494, and of Santiago in 1499. This was a wonderful stroke of diplomacy, for in becoming grandmaster of these fraternal orders, Ferdinand had gained control of their vast wealth and of the military forces of Spain. The majority of the members of these orders were nobles or men of rank who usually held great estates. Within the order the members owed absolute obedience both for military and political purposes to the grandmaster, who, although nominally subject to the king, had been in many cases a semiindependent prince. The popes had encouraged this condition since they considered themselves special guardians of these orders as the members took monastic vows. In the past the papacy had sanctioned the declaration of war against Moslems by these orders without any consultation with their king. Thus the popes had been able to weaken the hands of the kings in order to keep a greater degree of ecclesiastical authority in Spain. Ferdinand was careful to obtain the approval of the pope to his own election to the several grandmasterships and in 1523 Pope Adrian VI was prevailed upon to formally add this office to the Crown of Spain. The great wealth of these orders can be better realized when it is readthat the Order of Santiago possessed in the fifteenth century no less than two hundred commanderies, with as many priories, an immense number of castles and villages, as welll as moveable and immoveable property of every description. Thus the policy of the Catholic sovereigns was to keep the old forms but draw the substance of power unto themselves. Wherever there was a representative government in their sovereign kingdoms they did not interfere with this and yet they were ever working toward uniformity and absolutism.

This great feat of capturing control of the three orders was largely accomplished by Ferdinand although some authorities give considerable credit to Isabrlla for help in electioneering for her husband.

QUEEN ISABELLA AND THE NOBLES OF CASTILE.

To the Queen, however, must be given the praise for devising a means to reduce her own kingdom of Castile to an orderly condition. When Isabella came to the throne, the nobles were turbulent and many of them almost independent of the crown. Some of the cities were powerful, strongly fortified, and regulated their own affairs. To bring about uniformity and to stop the high-handed acts of the person and property of her subjects, Isabella used the Santa Hermandad. For a precedent she had the example of local organizations to maintain order known as Hernandades. But, the Queen's organization included her whole realms. Citizens were chosen in a certain proportion to the population and were authorized to see that order and justice were maintained by both the rich and the poor. Castles of nobles who had lived upon rapine were razed to the ground and their owners either fled or were forced to conform to the laws of the kingdom. To insure the continued control of the arrogant nobles, Isabella made a practice of suddenly appearing in the various parts of her kingdom without any warning. This habit had the most gratifying results for the Spanish sovereigns.

Policy of the Catholic Monarchs in regard to the Moors.

The conquest of the Mohammedan state was carried on between 1481 and 1492. The Catholic monarchs were helped greatly through the internal dissentions of their enemies. The Moorish princes intrigued against one another and were frequently willing to help the Christians, in the hope of getting even a small piece of territory. When the treaty with Boaddil, the leader of the Moors, was

Ferdinand through careful scheming had himself elected the grandmaster of all the old monastic orders of "knights", when this office became vacant in the various orders. These were not only of a religious nature but were strong military organizations which had borne a prominent part in the struggle against the Moslems. Ferdinand became grandmaster of the Order of Calatrava in 1487, of Alcantara in 1494, and of Santiago in 1499. This was a masterful stroke of diplomacy, for in becoming grandmaster of these fraternal orders, Ferdinand had gained control of their vast wealth and of the military forces of Spain. The majority of the members of these orders were nobles or men of rank who usually held great estates. Within the order the nobleman found absolute obedience both for military and political purposes to the grandmaster, who, although nominally subject to the King, had been in many cases a semi-independent prince. The popes had encouraged this condition since they considered themselves supreme guardians of these orders as the members took monastic vows. In the past the papacy had sanctioned the declaration of war against Moslems by these orders without any consultation with their kings. Thus the popes had been able to weaken the hands of the kings in order to gain a greater degree of ecclesiastical authority in Spain. Ferdinand was careful to obtain the approval of the pope to his own election to the several grandmasterships and in 1523 Pope Adrian VI was prevailed upon to formally annex this office to the Crown of Spain. The great wealth of these orders may be better realized when it is recalled that the Order of Santiago possessed in the fifteenth century no less than two hundred commanderships, which in many priories, an annual income of several millions, in addition to the valuable and immovable property of every description. Thus the policy of the Catholic sovereigns was to keep the old forms but take the substance of power under their own control. Whereas there was a representative government in their respective kingdoms they did not interfere with this and yet they were working toward centralization and absolutism.

This great task of attaining control of the three orders was largely accomplished by Ferdinand, although some authorities give considerable credit to Isabella for help in its accomplishment for her husband.

QUEEN ISABELLA AND THE NOBLES OF CASTILE.

In the meantime, Isabella was to extend the policy for bringing a check to reduce her own kingdom of Castile to an orderly condition. When Isabella came to the throne, the nobles were turbulent and many of them almost independent of the crown. Some of the nobles were powerful, arrogantly rebellious, and regardless of their own affairs. To bring about uniformity and to stop the high-handed acts against the person and property of her subjects, Isabella used the Santa Hermandad. For a precedent she had the example of local organizations to maintain order known as hermandades. Now, the queen's organization included her whole realm. Soldiers were chosen in a certain proportion to the population and were authorized to arrest those who broke the law and justice were maintained by both the rich and the poor. Castles of nobles who had lived upon pillage were razed to the ground and their owners either fled or were forced to conform to the laws of the kingdom. To insure the continued control of the arrogant nobles, Isabella made a practice of gradually appointing to the various posts of her kingdom lawyers and priests. This policy had the most gratifying results for the Spanish sovereigns.

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agreed to, January 1, 1492, it was understood that there should be toleration. The Moors had built up agriculture and manufacturing in Spain. Ferdinand and Isabella realized their economic indebtedness to these foreigners in their midst. They therefore gave them greater liberties in keeping their customs than was allowed them by later sovereigns. For example, an edict of Charles V in 154 6 stated that the Moors should "forget their national language and use Spanish in its stead; that the women should not cover their faces when appearing on the streets; and that marriage should be celebrated according to the Catholic right."

Expulsion of the Moslems.

The expulsion of the Moors which occurred in 1609, was a great economical blunder. For a million people were expelled, among whom were the very best farmers of Spain who had raised such crops as rice and cotton. This meant that many thickly populated provinces were almost depopulated. Madrid at the end of the beginning of the eighteenth the population was recorded as less than 200,000. Moreover, it was the Moors who had owned and conducted the paper and silk factories. Seville, which was the richest city of Spain in the sixteenth century, had 16,000 cotten mills with 130,000 persons working in them. During the reign of Philip V (1700) the 16,000 cotton mills had been reduced to 300. Toledo had a similar experience boasting of 50 woolen mills in 1548 and in 1685 only able to report 13 of such factories.

Nor can another great economic mistake of Spain be overlooked - that of the Catholic monarchs in heading, against their better judgment, the advice of the pope in expelling the Jews who had been the financiers of Spain for many years. The Spanish were jealous of the wealth and thrift of the Jews but religious fanaticism, which was increasing, explains the edict for their exclusion in 1492.

Other forces set in operation in the reigh of Ferdinand were already beginning to undermine the apparent economic propperity of Spain. Some of these did not culminate into actual misfortune for the country for some years. For example, the government offered premiums for large merchant ships; the owners of small vessels could not compete and the merchant navy of Spain was reduced to "handful of galleons." Then, in order to develop herds of merino sheep the state issued orders against inclosures and this proved the ruin of agriculture. Again, "tasas," or fixed prices, were placed on all articles and artisans were told just how to do their own work. These edicts meant a vast number of government officials to look after their enforcement. The country could ill afford to pay these, hence corruption became rampant.

The Turning Point in Spanish History

At Ferdinand's death in 1516, his grandson, Charles, came to the throne. In three years he was elected Emperor and was henceforth known as Charles V. This marks the complete entrance of Spain into international affairs. She becomes involved in all the politics of Europe. These were the religious and political struggles of the German states; the fluctuating conditions of the Spanish Netherlands, and the conquests in the New World. All of these things meant that the ruler of this vast realm was in a position to sway affairs, in Europe. Yet, it must be borne in mind that during the time of Spain's height of power her position was out of proportion to her true importance. To verify this, there is no need to search far for the weakness of the empire.

Charles V had been born and educated in the Spanish Netherlands. He did not understand the Spanish people nor feel at home there. He was far more interested in improving the Netherlands, or in playing one German prince against

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another, or in maintaining his rights in Italy. In other words, Charles V wanted to "play the big game" in Europe irrespective of the interests of the Spanish kingdom, which he used simply as an instrument to increase his own name and fame in Europe.

Philip II of Spain.

The reign of his son, Philip II (1556-1598) was but a continuation of Charles' domestic and foreign policies. In Philip however, there was a forceful element which was to overtop his ability as a statesman and was to redound to his own country's undoing. For Philip had been brought up in Spain and was a typical Spaniard, putting great stress on religion until his zeal for the propogation of of his faith led him to fanatical measures. In Spain itself the Inquisition was strictly engorced against all heretics, with the resulting loss of many of Spain's excellent artisans. In the Netherlands it led to their revolt and final loss to Spain. In relationship to England it came to a climax in the destruction of the Spanish Armada in a naval struggle for supremacy between a Protestant and a Catholic country.

The Gold from America

All of these conflicts required financial support. Where did it come from? The Italian states only paid their expenses; the rich Flemish country revolted; many of the districts of Spain were very poor. The taxes of Castile were increased and the treasure ships from America were depended upon. Yet these sources proved inadequate and the pursuance of Philip's policiesled to the bankruptcy and the exhaustion of his own country.

The despotic character of Philip's internal government should be noted. All business of the realm was personally supervised by himself and the result was endless delay. Philip did not consult the Cortes on legislation although he called it to grant new taxes, simply assuming that all old taxes were to be continued. Nobles were entirely excluded from the administration and lawyers and men of the middle class were depended upon for this work.

Another source of weakness in Philip's empire was his multiplicity of interests. In 1571.he led in the Battle of Lepanto defeating the Mohammedans and securing Western Europe from the peril of these heretics. In 1581 he led in the Battle of Lepanto defeating the Mohammedans and securing Western Europe from the peril of these heretics. In 1581 he was able to annex Portugal to his domains. These in addition to his other activities placed Philip in a position to try to dominate all of Western Europe. But his interests were too manifold and his resources in both men and money had not been conserved. When the testing time came, the internal decline of his kingdom was revealed. There was lack of efficiency and Spain lost her rank among the nations of Europe.

The statement has been made that the revenue from the mines of America failed to supply sufficient funds for the foreign wars of Philip II. There was unwise administration of Spain's vast colonial empire. The short-sighted officials in Spain checked the growth of strong agricultural and industrial interests by the annoying and often burdensome restrictions placed on the colonists. For instance, products must be sold to the mother country and no manufacturing was allowed. Prices were fixed on articles and these were often so high that it became a common practice of the English and Dutch vessels to smuggle goods into Spain's domains which materially reduced the revenue going into the royal treasury. Then there were pirates who were ever on the alert to capture the ships laden with Spanish gold and silver. Even the bulk of the precious metals which reached Spain was being drained out of the country by speculators or was going into private fortunes.

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Another source of income on Philip's empire was the availability of interest. In 1571, he had in the state of Lombard borrowing the [illegible] [illegible] Genoese bankers [illegible] to pay back in the [illegible] of Lombard debtors the [illegible] and [illegible] from the [illegible] of those benefits. In 1581 he was able to [illegible] to his [illegible]. There in addition to his other [illegible] Philip in a position to try to [illegible] of Western Europe. The [illegible] were [illegible] and his resources in both men and money had not been [illegible]. When the [illegible] came, the [illegible] decline of his kingdom [illegible]. There was lack of efficiency and again lack [illegible] the nations of Europe.

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Philip made a woeful mistake in not encouraging manufacturing in Spain instead of allowing these vast sums of money to be spent in other countries of Europe for the luxuries and necessities which Spaniards were demanding. The taxeson home industries were too high and out of all proportion to the cost of their maintenance; hence, there was the natural decline of all industries and of commerce.

Spain's decling power.

The golden age of Spain was allowed to slip away while her monarch was busy with his numerous political plans. Thus in his efforts to make Spain the greatest nation in the world and to restore the unity of Christendom, Philip II failed miserably. Yet with all the weaknessesthat have been noticed, Charles and Philip had led Spain through a period of glorious deeds and of golden days to which she was to look back upon with great pride. Spain had led in political affairs of Europe. She had established a colonial empire comprising a large proportion of the New World.

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Spain's foreign policy.

The golden age of Spain is gone, it is also gone with the monarchy, and Spain, with its new democratic regime, has to adapt itself to the pressure nations in the world and to accept the order of democracy. Spain is fighting strenuously. Her allies are international bankers, Communists and Fascists who look upon Spain as a fertile field and of course have to which she has to look back upon with great pride. Spain has lost its political affairs of Europe. She has declined to a relatively empire comprising a large proportion of the New World.

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III. SPANISH ART AND LITERATURE DURING THE XV AND XVI CENTURIES.

This, was the great period in Spanish art and literature, when she influenced all Eruope in thought and fashion.

Charles I and Philip II brought portrait painters from Italy such as Titian the Tintoretto, and Paol Veronesse. Those of Spain induded Francisco Zurbaran and Jose Ribera, better known as "El Espanoletto. The latter worked for a time in Italy. Murillo added to the glory of Spain by his incomparable paintings of Virgins and of the simple children of the street, while Velasquez preserved the beanties of the court in oil.

Calderon was the great dramatist of the age as Cervantes was the great novelist. There was lyric poetry, as well but little or no history or any other branch of literature that requires patient work and careful investigation.

Each succeeding conqueror left in Spain architecture of his own design.

There are few Roman remains, beside roads. At the city of Merida, however, there is a bridge and an amphitheatre as well as a temple of Mars, which was founded by the Emperor Augustus.

Of the early Gothic the most natable survival is Covadonga a shrine within a cave in theCantabrian Mountains of the north. This was erected in honor of their king Don Pelayo. Two churches in small villages near Oviedo are of this period.

Gothic architecture reached its height in the 16th and 17th centuries. The narrow arched window and tall spires which belong to this period are still found over Europe. The three most noted examples are the Westminster Abbey in England, La Maison du Roi in Burssels, and the cathedral of Burges in Spain which was begun by John of Cologne and completed by his son, Simon.

The Moslem architecture found expression in private homes as well as in public buildings. The mission style, so well as the Chapel of Oristo de la Luz, in Toledo.

(Important Note: - For the History of the discovery and Conquest of Spanish America the students should read: Bolton and Marshall, "The Colonization of North America", or John Fiske "The Discovery of America"

III. SPANISH ART AND ARCHITECTURE DURING THE 17 AND 18TH CENTURIES.

Thus, was the great period in Spanish art and literature, when she incorporated all Europe in thought and feeling.

Theirs I and Philip II brought Portrait painters from Italy such as Titian the "Venetian", and Zuccharo. Thus of Spain rivalled Flanders and Low Countries, better known as "El Greco". The latter painted for a time in Italy, as Velazquez added to the glory of Spain by his incomparable paintings of Virgins and of the simple children of the street, with Italian reason and the beauties of his country in mind.

Between the great character of the age as Berruguete was the great realist. Thus was Ribalta, or well known Italian or an Italian of the period of Ribera that required a study of his work and his surroundings.

Each succeeding century left its Spain architecture of its own design.

There are four Court styles, Doric Ionic, of the city of Greece, Rome, there is a style for an architecture of Spain as a temple of Jove, which was founded by the Romans Hercules.

Of the early Gothic the most notable survival is Tarragona a white ribbon a sure in Mediterranean Southern of the north. This was erected in honor of Saint Don Felipe. Gothic churches in small villages also Gothic are of this period.

Gothic architecture reached its height in the 15th and 16th centuries. The mirror arches and tall nature this trends to this period are still found everywhere. The three non-Gothic portals are the Salamanca School in Palencia, as Juan de Ros in Toresela, and architect of Burgos in Spain which was begun by John of Cologne and completed by his son, Simon.

The Moslem architecture found expression in private homes as well as public buildings. The Moslem style, as well as the Moorish of Cristo de la Luz in Toledo.

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IV. THE NATIVE ELEMENTS IN SOUTH AMERICA.

Types of Barbaric Civilizations.

The part played by the native races of South America in the composition of society in those countries at the present day is very important. In some of these nations they form by far the larger part of the population, and thus influence the general life of the countries; and in this respect, let us say with W.R. Shepherd that "the farther south one travels in South America, the whiter the population becomes." From reports and chronicles of early adventurers and explorers in the tropical and southern regions of the western Hemisphere we learn that all degrees of barbaric cultures existed, from nomadic tribes in Brazil and Venezuela, to a well organized empire in Peru. The Andes mountains rose as a natural barrier between these types of civilizations. To the west of this range dwelt the Incas, the most advanced nation on the continent, whereas to the east lived the more barbaric tribes. The farther the latter lived from the mountains, the more barbaric became their habits and customs.

Muiscas and Chibchas.

When Vespucci landed on the northern coast of South America, he came into contact with a race living in huts built on poles, this being necessitated by the swampy lands surrounding the villages. The people inhabiting this territory, - named Venezuela, or little Venice by the Spaniards, - belonged to the Muisca and Chiboha families of natives.

Beginning and extent of the Inca Empire.

South of these tribes we find barbaric culture at its height, in the home of the Incas, of Peru. Their civilization was of the oldest, as their ruins tend to show, and also the fact that they had several tame aniamals, such as the llama, the alpaca, and the vicuna in their homesteads. As early as 1240 a group of Peruvian Indians, under the leadership of Manco Capac, waged a successful war of conquest and began the establishment of a great empire. Each succeeding Inca added territory until at its greatest extent, the Inca control stretched from Quito in Ecuador as far south as the Maule River in Central Chile; and eastward into western Brazil, Bolivia, and Argentine.

Inca's treatment of conquered peoples.

These rulers believed in assimilation rather than extermination, with the result that conquered tribes were made to feel and seek the benefits of Inca rule. This treatment gave to the subjugated races the advantages of a more advanced civilization, and for the Empire it meant new and loyal subjects. This loyalty was fostered in many ways: men who, previous to their capture, had been rulers in their own tribes, were given the office of "curaccas", or governors of states, a position which placed them among the nobility; the new land and people were governed by the same laws and direct control enforced in the remainder of the kingdom. The Incas called their empire by the name of "Tyhuanty-Suyu", and their capitol was the city of Cuzco.

Divisions of territory, people, and officers over them.

The Empire of Tyhuanty-suyu was divided into four states or provinces known as Colla-suyu, Cunti-suyu, Anty-suyu, and Chinchay-suyu, each having a governor appointed by, and directly responsible to, the Emperor or "Inca". The people of each state were divided into seven small groups composed of ten, fifty, one hundred, five hundred, one thousand, five thousand, and ten thousand persons

12. THE INCA EMPIRE: MASTERY OF LOCAL DIVERSITY.

Types of Andean civilizations.

The city-states by the Pacific proved of some interest to the conquistadores of Pizarro's generation, but at the present day is very important. In each of these valleys-city-states by the Inca lived and by the population, and thus indicate the general type of the country; and in this respect, then a lay tribe. Suppose that the Andes contained one, perhaps in South America, the other the population density. Two records are available of early potatoes and maize in the highland and lowlands of the Andean Montaña; in Lower Peru all degrees of Andean culture existed, from nomadic tribes in forest and Tahuantinsuyu, as a vast crescent square in Peru. The Inca nomadic roots as a natural barrier between these types of civilizations. To the east of this range drile the Inca, the most advanced nation on the continent, inferior to the pre-Inca the more barbaric beyond their nation and culture.

Nations and kingdoms.

Then Vaqueros traded on the northern coast of South America, he came into contact with a race level, it such built on pulse, this being accentuated by the steppe lands surrounding the village. The people inhabiting this territory, - Quechua Tocanaqui, or lightly linked by the Spaniards, - belonged to the Mulaya and Indian Tupilos of antiqua.

Beginnings and origins of the Inca Empire.

Much of these areas called Andean culture or the Empire, in the form of the Incas, of Peru. Their civilization was or the oldest, as their rules had to come, and also the first city; they had several tens antiqua, such as the Incas, the Aymara, and the Quechua in other homelands. In early on lands a group of Peruvian Indians, under the "Incas" of Tiahuanaco (Cuzco), began a successful war of conquest and began the establishment of a great empire. Each successive Inca added territory until at its greatest extent, the Inca control stretched from Quito in Ecuador to far south as the lands that in Central Chile, and westward into Western Brazil, Bolivia, and Argentina.

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Relations of territory, people, and nations, under Incas.

The Incas of Tiahuanaco-Cuzco was divided into four areas or provinces known as Collasuyu, Cuzco-Cuzco, and Tahuantinsuyu, each having a governor appointed by, and directly responsible to, the Emperor or "Inca". The people of each state were divided into some small group consisted of ten, fifty, one hundred, five hundred, and thousand, five thousand, and ten thousand persons

respectively, and at the head of each division was an officer responsible for the conduct of those under him. The duties of the native controlling the smallest group, afford an excellent example of methods and power exercised by the crown. This native had to report all misconduct on the part of his subordinates. Failing to do this, he and not the criminal received whatevernpunishment the crime warranted. As most misdeeds were punishable by death, and there was no law too rigid or punishment too severe to be carried out, there was little or no opportunity for wrongdoing or treachery.

The Inca's control of social institutions.

So complete was the power of the Inca that he not only made andenforced laws, but controlled all social institutions such as religion, marriage, and the division of land and labor. Each of these institutions had been originated by different Incas, as the need for them had arisen, and had been faithfully maintained by his successors. His absolute authority extended into the most distant parts of his realm, for he not only reigned, but governed, and was accountable to no person or group of persons.

Division of land and labor.

The division of land and labor of the Empire was unique in this hemisphere. It may well be called a socialistic arrangement of the most perfect kind. The land was divided into three parts, one part was devoted to the Sun, another t to the Inca, and the third to the people. Since the "curacas" or governors had been elevated to the rank of nobility, they were given land in an amount proportionate to their standing. Those who had been appointed to till the fields worked first on the lands of the Sun, the crops of these lands were assigned to the support of the temples and the priesthood; the next land cared for was that of the old, the sick, the widows, the orphans, and familiesof the men serving in war; after this each man attended his own section and gave assistance to any neighbors who were in need of it. The tilling of the Inca's soil was celebrated as a gala day. Men, women, and children, garbed in their brightest array, gathered at a stated place and were then led into the fields. While this lasted there was great feasting and merry-making. The fruits of this labor furnished the royal household and the kindred of the Inca with their sustenance. In order that the division of labor should be a benefit rather than a detriment, a census was kept of the bit birth and death of every individual, and with this was a record of the work for which each was most fitted. This was applied throughout the kingdom to the tilling of fields, building of roads, temples, palaces, and houses, herding the flocks of llama, alpaca and vicuna, soldiering, manufacturing of textiles, working the postal system, and into every field in which the labor of men or women was required.

Industries.

Because of the care shown in the selection of workers, all industries were remarkably well perfected. The dyeing and weaving of woolen material was of such an excellent quality, that following Pizarro's conquest, Peruvian woolens were introduced into Europe by the Spanish monarchs. Pieces of this material, discovered within the last few years, have retained their original colors through the centuries.

Roads, bridges, and irrigation systems.

Their roads have long stood as a monument to the ability of these people, and remains of many are in existence today. The most famous Tuca ruins are those of Sacsahuaman to the South of Cuzdo, and the burying places of Nazca and

responsibility, and at the head of such hierarchies was an officer responsible for the conduct of their works. The duties of the motive repairing this amelioration, afforded an excellent opportunity of manorial and power exercised by the owners. This having day as regard all officers on the work of the administrator. Filling up to date, in and out the middle received that administration the making management. In such instances were punishable by death, and there was no in- right or punishment too severe to be inflicted; there was little or no opportunity for complaining or grievances.

The Lord's Manorial Social Institutions.

Subsequent on the power of the lord which he not only made valuable land, but manorial all social institutions such as religion, marriage, and the division of land and labor. Each of these institutions had been originally in different lands, as the need for them had arisen, and had been distinctly recognized by his successors. The circumstances adopted like the most distinct parts of his realm, for a manorial religion, but yet not accountable to no person or group of persons.

Division of Land and Labor.

The division of land and labor of the manor was noted in this manner. It may well be noted a peculiarity arrangement of the most portion side. The land was divided into three parts, one part was devoted to the Lord, another to the Lord, and the third to the people. Since the "villeins" or peasants had been allowed to the rank of mobility, they were given land in an equal proportion to their ancestors. There is the not been approved to fill the fields work on fire on the lands of the Lord, the crop of these lands were assigned to the support of the people as the priesthood, the poor land owner, the sick of the aid, the sick, the widows, the orphans, and finalized the man working in war; after this each man attended his own section and gave assistance to any neighbors who were in need of it. The tilling of the lord's land was established as a fair day. Men, women, and children, graded in their brightness serve, followed at a stated place and were then led into the fields. Were this header there was great farming and harvesting. The labor of this labor furnished the royal household and the kindred of the lord with their maintenance. In order that the division of labor should be a benefit rather than a detriment, a common use land of the village and death of every tenantry, and with this was a record of the work for which each was most fitted. This was applied throughout the kingdom to the tilling of fields, building of roads, hospitals, palaces, the bodies, tending the flocks of lions, digging and river, building, manufacturing or trafficking, working the social system, and into every field in which the labor of man or woman was required.

Industry.

Beginning the care known in the extinction of industry, all industries were restrictively full particular. The during and having of social social had of such an exclusive quality, that folk for Plantry's company, Prussian soldiers were introduced into Europe or the Spanish monarchy. Slaves of this material, discovered within the last five years, have retained their original values through the centuries.

Roads, Bridges, and Irrigation Systems.

Undoubtedly have long stood as a monument to the ability of many people, and tombs of many are in existence today. The most famous Roman roads are there of Europe, in the South of France, and the Spanish Sierra and Cross and

Eruxillo, in the North. Bridges, the majority of which were suspension, formed an important link in this system, and were noted for their permanence. They were the greatest aid to Spaniards in enabling them to make a rapid and complete conquest. A second monument was found in their aqueducts and irrigating systems. Sands that would otherwise have been useless were made to support the natives dwelling on them, the products of which were not only multiplied but improved.

Postal system.

The postal system owes both its efficiency and fame to the network of roads that had been constructed throughout the kingdom. Small buildings, each occupied by two men, were placed at short intervals along the roadside. These men were the relay runners who carried the mail from village to village. Unlike the early Europeans and Asiatics, the Incas were unable to write, and for this reason all communication was sent in the form of "quipus", a short string in which knots were at different intervals. The rapidity of the service can be judged by the fact that fish caught in the sea in the morning were served the same day in Cuzco, lying some 70 miles inland, for the Inca's evening meal.

The Inca's origin and his superiority to his people.

There are many and conflicting legends as to the origin of the first "Inca", Manco Capcac, and his sisters, but all accounts agree as to their direct decent from the Sun God, Viracocha. It is from this ancestor that the Inca derived his superiority over his people. So great was this gap between them that it could never be bridged. It was the duty of all officials to further impress this on the subjects. To do this, shrines were erected whereever it was customary for the Inca to stop on his official journey. The exact time of his arrival at each of these places was made known to the people so that they could gather and worship. Although there was a group of nobles, they were rarely mentioned and seldom, if ever, consulted. Their position was merely that of a figurehead, and while ranking above the common people, they could never attain the position occupied by the Emperor's family. To insure this superiority the Inca married his eldest sister, and if there were no children, he married his next sister, and in this way each succeeding ruler preserved his divine descent.

Religion

It was only natural that after fortifying the Inca position, the religion should continue to play an important part in the state. Everything, from court functions to season of the year, was given religious significance. Festivals in honor of some event were held at least once a month. The laws regulating wealth and poverty among the people did not apply to the church with the result that vast riches were amassed. Religious ceremonies were most elaborate and involved. gorgeous display. They venerated three gods, the "Great Viracocha" who was supreme in every sphere, Viracocha, the Sun-God, and lastly the Lares and Penates of the Peruvians, known as Paccarinas. Branches of the church, including the orders of priesthood, vestal virgins, and convents were established in all the provinces.

Marriage.

Some of the most interesting of the laws and customs were those concerning marriage. The age at which the young men and women were to marry was stated by the Inca. He then set aside one day in each year on which the ceremony should take place. This was celebrated as a holiday, and many families came for miles to be in Cuzco on this day. In the morning the Inca performed the ceremony and

following this each couple received a grant of land on which was furnished a house. The amount of land was to be increased at the birth of each child. Since the people were allowed to spend the evening as they wished, the whole city was a scene of feasting. For the benefit of those whose distant residence prevented their coming to Cuzco, the Inca bestowed the right to perform the marriage ceremony upon the governors of the four provinces.

Architecture and Wealth.

A great deal is known about the type of architecture used by the Incas, as remains of many of their buildings are standing today. This preservation is due to the Indians' remarkable ability in the cutting and fitting of stones, which were placed together without the aid of mortar. All buildings were constructed around a central courts. Each room had but one opening which served botha as doorway into the court and the only means of ventilation. Both the palaces and temples were massive and solid in appearance and there was notattempt at texterior decoration. As the mines were worked exclusively for the Ince, the interior of his many dwellings and churches were lavishly ornamented with gold and silver. They were literally covered with these precious metals. The wealth of the kingdom can be estimated by Atahualpa's ransom, as he gave to Pizarro one room of gold and two of silver.

Mapuche or Araucanian Indians.

The Incas did not succeed in extending their territory south of the Maule River, of Chile. Neither their great wealth nor their superior government aided them in their battles against the Mapuche Indians. This unorganized, nomadic tribe were never conquered by the their northern neighbors. They were fierce fighters and only during a war would they recognize a common leader, known as "Toqui", but as "they were great lovers of freedom" "(Ercilla)", his power ceased when peace had been declared. Lautaro, the greatest of these leaders, is spoken of in "La Araucana" Ercilla's great epic. Since the writing of this poem, the Mapucheshave been known as the Araucanian Indians. Lautaro won fame in the revolt against the Spanish, and today is one of the most renowned of Chilean heroes. The attitude of the Spaniards toward these savages-- as will be shown later -- was different to the general treatment of the natives of South America; it was similar to the attitude of the British settler in New England toward the Redskin Indians, the consequence being a striking similarity in the results of the work of colonization.

Charruas and Tupi-Guarany.

East of the Andes lived a race having practically the same history as the Araucanians, the Charruas of Argentine. In Brazil there was a tribe even fiercer than the Charruas, the Tupi-Guarany Indians. These nations produced great fighters and unlike the Incas, they neither achieved a high grade of barbaric civilization, nor were they subjugated by the white race.

Position of Natives in Argentine, Brazil, and Chile.

Argentine, Brazil, and Chile are the three states in which there were no great wars of conquest. The Europeans who settled there cultivated instead of exploiting the land. They did not inter-marry to any great extent. The two races met and fought with the result that the Indians were pushed further and further from the new centers of civilization. The natives of today play but a small part in the affairs of these countries.

Fortunately this sad story involves a grain of good in which we discovered a lesser the danger of Jaco was to be appeased at the price of one white. Since the people have allowed to open the canoes, as they wished, the white city was a scene of feasting. On the benefit of those whom digested relations previously made during the dance, the Jaco lavished the gifts as pledges the marriage ceremony upon the "presents" of the core ornaments.

Architecture and Dwelling.

A great deal is known about the type of architecture used by the Jaco, as samples of some of their buildings are standing today. This preservation is due to the Indians' remarkable ability in the quality and fitting of stones, which are placed together without the aid of mortar. All buildings were constructed upon a rectangular plan, each room has but one opening which serves both as entrance and as the only means of ventilation. Even the palaces and temples were built with no appearance and there was absolutely no decorative work. In the ruins are rather elaborately for the Jaco, the Indians in the many dwellings and the most lavishly ornamented with gold and silver. They were actually covered with these ingrown metals. The wealth of the temples can be estimated by Ximenez's report, as he gave to Pizarro one room of gold and one of silver.

Manners and Customs.

The Jaco are an unusual in matters of their territory south of the Rio River, of Chile. Another tribe from which we trace superior government called them in their native language the Jaco Indians. This area called, which in Arica were never conquered by the Incas, occupying neighbors. They were fierce fighters and only on one occasion were with their people a common leader, known as "Jaco", but as they were well aware of Jaco's "Jaco", his power ceased when peace had been declared. Indeed, the greatest of these leaders, in spite of in "la Araucana" Ercilla's great epic. Since the writing of this poem, the Araucanians have been known as the "Araucan Indians". Lautaro, in fact, in the struggle against the Spanish, was today is one of the most honored of Chilean heroes. The attitude of the Spanish toward these savages--as will be shown later--was different to the general treatment of the natives of South America; it was similar to the attitude of the Spanish settler in the southland toward the Indian tribes, the compromise being, strikingly similar to the results of the work of colonization.

Character and Individuality.

Each of the tribes had a race having practically the same history as the Araucanians, the Chiriguanos of Argentina. In fact, there was a tribe even stronger than the Araucans, the Lipo-Chiriguano Indians. These militant primitive people fighting and uniting the races, which leaders employed a high grade of surprise civilization, so are their ancestors to the Jaco race.

Relation of Tribes in Language, Social, and Civic.

Language, Social, and Civic are the same as which there were no great race distinctions. The language - be social, there existed tribal of fighting the land. Their air and inter-marry to any great extent. The Jaco race not so friendly with the Araucs that the Indians were rather and further from the Jaco of civilization. The natives of Peru also had a small part in the affairs of these countries.

Position of Natives in Venezuela, Peru, and Bolivia.

The events and results in the north are the exact opposite of those occurring in the south. Here the Spaniards came only to exploit the territory. They intermarried freely with the natives, with the result that the population of today consists of a few European whites and great masses of natives and mestizos. As a whole the two classes are both backward and ignorant. The characteristics of these people are reflected in the organization and social institutions of Venezuela, Peru, and Bolivia. In these states the thousands of natives are swallowing the few European whites. In educational attainments, domestic and foreign policies and relations, these states can in no way compete with Argentine, Brazil, and Chile, the ABC countries. When we realize that all progress in these states has been and is now being retarded by these illiterate masses, we cannot help but wonder at the future of Tropical South America. But, this point needs further explanation and discussion, and shall be fully dealt with in another lecture.

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Problems of Malaria in Tanganyika, Kenya, and Bolivia.

The malaria and relapsing in the north are the usual approach of these countries in the south. Here the Quechuas come only to exploit the territory. They intermingled freely with the native, and the result was the population of today consists of a few European whites and great masses of mestizos and mulatos. As a whole the two classes are both backward and ignorant. The miserable habits of these people are reflected in the religious and social institutions of Venezuela, Peru, and Bolivia. It then rests the responsibility of native and assisting the few European whites. In educational attainments, domestic and foreign policies and relations, these states can in no way compare with Argentina, Brazil, and Chile, the ABC countries. They are realizing that all progress in these states has been and is now being retarded by these illiterate masses, so common only due to lack of the luxury of Tropical Death Vacation. Thus, this paper could further exploitation and discussion, and shall be fully dealt with in another Lecture.

Conclusion

V. SUMMARY AND EXPLANATION OF SOCIAL CONDITIONS IN SOUTH AMERICA.

The Negro Element.

To the two elements in South America, the Spaniards and the Natives, which have already been treated, we must add the African slaves who were early introduced into the New World. The first negroes were brought to the Antilles in 1502 and to South America in 1530. They were distributed throughout the Western Hemisphere by traders during the colonial period, but at the end of this period, they had, by one means or another, found their way to the tropical zone where they are nowhere in actual control of a country today. Though they are nowhere in actual control of a country today, they are active in politics, and through intermarriage with the whites and natives in Columbia, Venezuela, Panama and Central America, they largely influence the general life of these countries.

The negroes were treated harshly, and for years the Spaniards did not consider them as human beings. They were branded, sold, and treated with less consideration than animals. A man was worth from $300 to $500, according to his strength, while a woman brought from $200 to $300. The negroes were never efficient in the agricultural colonies of Chile and Argentine. The climate was too cold for them and they soon died out. Prior to 1700 no possible census of the negro population could be taken but between 1759 and 1803, more than 642,000 negroes entered Brazil. In this warm country they flourished and at the present time Bahia is half or almost entirely a negro city. Today15% of the total Brazilian population is negro. Between 1792 and 1810, 89,000 negroes entered Cuba. (Cf. Bourne "Spain in America", ch. 18, pp. 269-281).

Composition of Society in South America.

With the introduction of the negroes, society underwent another change and the following elements issued from the mixture of the red, white and black races. So by 1700 there were the following six main types. 1. The peninsular Spaniards who were pure Spaniards and who were not very numerous. They were called "chapetones". Late in the 17th and 18th centuries they were very proud of their European origin but were very poor. They held official positions which brought in honor but not money. 2. The Spanish Americans who were of full white blood but were American born. They were the rich class, inheriting the land of the "encomenderos". Shepherd in his "Latin America", calls this class "creoles" and it is he who had done much to further the use of this term with the meaning of an American born white of European ancestry. To a Spanish American born white of European ancestry. To a Spanish American, "creole", means the negro and French mixture as it exists in the West Indies. Argentine, and Argentine only, used the word "criollo" to indicate the Spanish American and Mr. Shepherd doubtless confused the two. "Criollo" is not used in Chile. (Cf. Shepherd "Latin America" pg. 33.) 3. Mestizos formed the third class and were a mixture of Spanish and Indian. There are innumerable degrees of this type and it is such promiscuous breeding that has produced the peculiar ethnological conditions in some parts of South America today. 4. Negroes. They were pure Africans and have been used as slaves. Their role in Spanish American history has been very important, and today they predominate in the North of the Southern Continent. 5. Mulattoes. They were a mixture of negro and white and had a slightly better social standing than the negro. 6. Zambos - The lowest class in the social scale. They are a product of Indian and negro mixture.

Proportions of Various Elements of Colonial Society.

It will be illuminating at this point to review the proportions in which these various elements were found in the countries of South America, at the

2. SOURCE OF LOCAL LIFE IN COLONIAL CONTEXTS IN SOUTH AMERICA.

The Ways Diverge.

In the six colonies in South America, the Spaniards and the Portuguese, which have already been studied, we must add the British which we have briefly introduced into the Rio Grande. The first Spanish, and Portuguese to the Portuguese in 1500 and to South America in 1500. Only then did Europe discovered the Western Hemisphere as Spanish during the colonial period, but at the end of this period, they had, by the years or another, found their way to the Spanish area where they are members in social contact of a country labor. Though they are members in actual contact in a rather total, they are lacking in politics, and through intermarriage with the native, and marriage in Colombia, Venezuela, Panama and Central America, they largely influence the general life of these countries.

The Spanish were behind actually, and the years the Spanish did not consider them as Spanish colonies. They were brought, sold, and treated like less accomplishing than animals. A race is much from 300 to 1000, according to his ancestry, while a race between from 1000 to 1000. The mixture were never affiliated in the aristocratical colonies of Chile and Argentina. The climate has too good for them and they died out. Later to 1900 no possible census of the Negro population could be taken but for the year 1778 and 1807, were then 464,000 negroes amongst Spanish. In this very country they flourished and in the present time Cuba is half or almost entirely a negro city. Nowadays of the total population population is negro. Between 1500 and 1810, 50,000 negroes entered Cuba. (Dr. Sorge "Cuba, in America", p. 16, pp. 300-301).

Composition of Society in South America.

"With the introduction of the negroes, society underwent another change and the relations amongst issued from the mixture of the red, white and black races. By 1800 there were the following six main types. 1. The aristocratic Spaniards the very pure Spaniards had no race but very numerous. They were called "Peninsulars", that is the 1700 and 1800 they were very pure of Spain European origin and very poor. They held official positions which brought in money but not money. 2. The Spanish creoles the sons of full white blood but very American born. Dry were the rich class, underrating the land of the "peninsulars". Engaged in the "latin farming", with this class "creoles" and it is as the but more may to in the of this type with the dealing or marriage been mixture of European ancestry. In a Spanish American born class of European ancestry. In a general sense, "creole", means the negro and frenchmen as it exists in the new lands. Negroes, and Negroes only, used the word "creole" to indicate the Spanish Americans and Mr. Sheppard Cobbins confused the two. "Creole" is not used in Chile. (Dr. Sorge "Latin American" pp. 42.) 3. Mestizos formed the first class and were a mixture of Spanish and Indian. There are innumerable degrees of this type and it is such prominence spreading that he produced the physical similarity or resemblance in some parts of South America today. 4. Negroes. They were pure African and have been used as slaves. Their role in Spanish American history has been very important, and today they predominate in the lower of the Southern Continent. 5. Mulattoes. They were a mixture of negro and white and had a slightly better social standing than the negro. 6. Zambo - The lowest class in the social scale. They are a product of Indian and negro ancestry.

Proportions of Various Elements of Colonial Society.

It will be interesting at this point to review the proportions in which these various elements are found in the composition of South America, as the

end of the Colonial Age. In Peru, the seat of the Vice Royalty, the total population was two million in 1793. Of these, peninsular Spaniards and Spanish Americans were 136,000. The mestizos were 242,000,pure Indians 618,000, and negroes, mulattoes, and zambos were 80,000. In Chile in 1598 there were 5,000 Spaniards and Spanish Americans were 136,000. The mestizos were 242,000, pure Indians 618,000, and negroes, mulattoes, and zambos were 80,000. In Chile in 1598 there were 5,000 Spaniards and Spanish Americans, two thirds of whom were men. In the same country at the end of the colonial period, 1795, we find a total population of 600,000. The peninsular Spaniards formed 20,000 of these; the Spanish Americans, 150,000; mestizos, 320,000, Indians (Araucanians) 100,000 and negroes and mulattoes, 10,000.

Out of the fusion of these types, (and we must here bear in mind that negroes migrated to the tropical zone, so that by 1840 there were none left in Argentine or Chile) present day society of South America has evolved. People from other European countries played but a small part during colonial times. Under the Spanish regulations they had to pay 410 duros ($1,000) for permission to enter South America, and this proved a sufficient barrier to many. There is a wide division between the North and South in South America. The countries may be easily separated according to ethnological conditions into the following groups:

South American Countries Fall into Four Groups.

First group or Northern group: Negroes and Mulattoes predominate: This area comprises Venezulela, Columbia, and Ecuador. (a) Venezuela has a population of three million, of whom very few are European and pure natives. Caracas, the capital, has a population of 73,000. It may be men tioned that Caracas is not a coast city, and, as the crow flies, is 18 miles from its port, La Guayra, although the distance by rail is 111 miles. (b) Columbia has a population of five millions, of which one-half million is of European descent. Three fourths are mestizos and blacks, The capital, Bogota, which is situated in the mountains, has 120,000 inhabitants. It is 8000 feet high, and although healthy itself, is in an unhealthy region. Columbia has a big Jew ish population in the city of Antioquia. (c) Ecuador has a population of two millions, with very few Europeans. They are mostly mulattoes or Indians. The capital, Quito, situated 9,000 feet above the sea, is the highest city in the world and though on the equator is so high that it is cool. Its population is 70,000. 2nd or Subtropical group: Indians and Mestizos: three countries, Peru, Bolivia, and Paraguay. (a) Peru has a population of five and a half millions. 70% are pure Quechua Incas, 10% mestizos, 10% negroes or mulattoes, and 6% are of European descent. Lima, the capital has 150,000 inhabitants. (b) Bolivia's population is 2,800,000. The proportions are about the same as in Peru except that the natives are Aymara, not Quechua Indians. (c) Paraguay has also much the same elements. 3rd Group people of European descent predominate: Argentine, Chile and Uruguay. (a) Argentine has a population of ten million and its capital Buenos Aires, has two millions. There are about two millions French, Italian and Germans in this region and 130,000 Indians. (b) In Chile the population is five million. Santiago, which is the capital has one half million inhabitants. There are 100,000 natives and 80,000 Europeans, who are mainly Spaniards, French and Italian, though there is a large number of English. (c) Uruguay has a population of one and a half millions, and here the European descent is very pure. It is a rich country devoted to cattle and wheat raising. IV. In Brazil the Europeans are of Portuguese descent, not Spanish. The population is 20 millions, a large proportion of which is negro and mulatto. Some of the greatest statesmen and politicians show traces of negro blood ((Cf. here page.....on Bahia.) Rio de Janeiro has a population of a million and a half.

North and South Ethnologically.

It has been said that there is a great difference between the North and South in South America. The so called white countries, Argentine, Chile, and Uruguay, to which Brazil could be added, on account of its developement in late years, lying below 24 degrees South, have an aggregate population of thirty six and half million people who have a stable government and carry on an extensive foreign trade which has reached the billion dollar mark, stand distinctively apart.- They have enacted much modern social legislation and form a marked contrast to the tropical and subtropical nations which have been called the backward states in opposition to their more progressive sisters. (See W.H. Sweet's History of Latin America). The reasons which will explain this diversity of social conditions, may be summarized under the following heads:

1. The differences in the settlers.
2. Their attitude toward the Indians.
3. Occupations.
4. Climate and geographical conditions.

The differences in the settlers were those of character and temperament and were occasioned by the national existence of Spain for centuries past. I have told you how the Goths and the Moors over ran Spain and you have seen how both of these invasions left their imprint. In the South, the people show more of the Iberian in them; they were gay, imaginative, and fun loving, and had not a little Moorish blood in their veins. In the North, where the Gothic strain was prominent, the character of the Spaniard was different and he was more stern and warlike. Of these two types of Spaniards, the Southerners accustomed to the warm climate of the South and Center of Spain, easily settled themselves in tropical and subtropical America, while the men of Gothic descent used to the colder temperature and mountains of the north of the peninsula, slowly shifted to the South in the South American possessions of Spain. While the people of Southern Spain, used to live side by side with the Moors for centuries, had no objections to intermix freely with the Redskins, the attitude of the children of the Goths was different. They thought the Moslems their traditional foes, and in the same light they looked upon the natives of the Western World. Stoddard, in his Rising Tide of Color, attributes a great deal of credit for the energy and progress of the Chileans to the Gothic stock of their colonial ancestors.

Their attitude toward the Indians was made necessary by the Indians themselves. In the North, the Spaniards encountered a sedentary, agricultural people, who were easily conquered and absorbed. In the South, the Araucanians, the chief tribe, as it has been said, were very fierce and of an indomitable spirit. They were never fully conquered, and their hatred of their enemies kept them from racial intermingling. By the numerous wars with the Araucanians, the Spaniards kept up their military vigor and did not allow themselves to become enervated and indifferent to toil, as did the Northern settlers. (Cf. W.H. Koebel: South America.)

The occupations of the Spaniards in the North and South of South America were so different as to be almost sufficient to account for the present social contrasts. In the north the Spaniards were able to get their livelihood with practically no work. Their object was gold and that was plentiful. Their time was spent in searching for gold and in exploiting the natives. Gold was so prevalent that there was no need to work and they lost their qualities of perseverance and industry. In the South the colonists became agriculturists and worked hard for all they were able to get. Bound to the soil, they became stable and had no wish to return to Spain, but rather transplanted their families and institutions to the New World.

North and South compared.

It has been said that there is a great difference between the North and South in every respect. The so called "Yankee" is energetic, industrious, civilized, and thrifty, in short, would be admired, or adopted, as the development in Intervals, quite rather in comparison with South, there is a complete predilection of living the way that suits people the best, a great carelessness and delay on an entirely foreign people which has reached the Eastern Coast, that characteristically superior. They have unusual economic-social habits, but are more a marked contrast to the original and individualistic Indian. (It is true that the Indian prefer to consider to the Eastern Indian's interests rather, "Red Man's Report" of India Indian). The reasons which (1) explain such differences of social conditions, may be summarized under the following heads:

1. The differences in the climate.
2. Their attitude toward the Indian.
3. Economics.
4. Distance and geographical conditions.

The differences in the climate are signs of character and temperament are very apparent. By the natural instinct to seek for growing peace, I have today you are the same as the Eastern, and would, if you have been in both of these locations left their lightly. In the South, the people are more of the Indian in short they were gay, delightful and fun loving, and had a little Mental flood in Intervals. In the North, there is the feeling strong the prominence, the character of the Indian's was different and be the more lively and serious. Of these two types of Indians, the Intermediate assumed to the more civility of the South and manner of South, mainly radical characteristics in treated and underpinned lack, with the non-civilized Indian's defiant and polite and temperamental and contrasts of the North of the Indians, also by adapted to the South in the South Indian Indians, Indians in India. While the Indian of Eastern people, used to live side by side with the South Indians, had no objections to intermix freely with the Indians, the Indians with the Indians of the South are different. They thought the Indians were inferior intellectual food, and in the same light they looked upon the natives of the Indian Indian. Indeed, in the Eastern side of India, Africanism a great deal of attack the Indian by the Indian of the Indians to the South Indians about of their national movements.

Their neighbor toward the Indian was more necessary in the Indian characteristics. In the South, the Indian's relationship a relationship, sentimental people, the more easily conquered and recorded. In the North, the Indian the point fight, as it has been said, is a very fierce and of an unbearable spirit. They were never fully conquered, and always proud of their freedom kept them from social intercourse. In the Eastern, each the Indian's, the Indians, left up their military valor and fighting to other immediately to become conquered and indifferent to fall, as in the Indian's relations. (Cf. "H. Indian South America.)

The conquerors of the Indians in the North and South of South were as very as different as to be almost antagonistic to another. The Eastern social contrasts. In the North the Indian's [illegible] to get their liberties with practically no work. Their [illegible] the Indian's relationship. Their life was spent in searching for gold and in exploring the country. Only to be convinced that there was no land to work for, that their political of conservative and industry. In the South the Indian's [illegible] Indian's and [illegible] work hard for all they [illegible] Indian's [illegible], they became [illegible] and had no wish to return to Spain, but rather remained in the Indian's and intermarried to the Indian's.

The fourth factor, climate, is responsible for much. The hot climate in tropical and subtropical countries tends to enervate the people, killing their virility and seriously checking the development of a great race. The cold weather, on the other hand, prevailing in the southern territories keep men and women alert and full of vigor. No one of these conditions alone, suffices for the whole problem but a combination of the four will give anybody a fairly good understanding of the reasons of the present conditions in Spanish America.

NOTE: For the history proper of the conquest and Colonization of South America see Th. Dawson "South American Republics."

VI. THE COLONIAL PERIOD (1540-1800)

Institutions and Government in Spain and her Colonies.

Americans readily relate of how English political institutions were transplanted to American soil. Is it as generally understood that Spain's institutions were brought over adapted to the conditions in the New World? Ture, the conception of government was different for the two peoples. The English were looking forward to self-government with a nominal allegiance to their sovereign while the Spaniards looked to their sovereign for everything.

Legal Relations of Between the Colonies and Spain.

This was true because of the accepted theory among the Spaniards that the lands of the New World belonged to the Spanish soereign as personal property. The opoe by a special decree in 1493 had "generously" bestowed the New World upon his faithful representatives in Spain, the Catholic Monarchs. Since Spanish-America did not belong to Spain, it is not a surprise to learn that the Cortes of Castile had no part in the governing of the New World. It has already been pointed out that the Cortes during the time of Ferdinand and Isabella lost most of its former power. The king with the advice of his councils had come to make the laws for the realm. To legislate for South America was therefore the particular duty of the king.

It is well at this point to take further notice of the condition of the internal institutions of Spain. Previous to the time of the Catholic Monarchs, local self-government had gained much in the northern cities of Spain. These privileges were embodied in a charter or constitution known as a "fuero". (Forum - meaning law.) The policy of Ferdinand and Isabella was to take away these fueros upon any charge or pretext of some fault that could be brought against a city or town. Then each was made directly responsible to the crown. The culmination of this movement did not come however until the reign of Charles V. There had been an association of cities having self-government which were resisting the Emperor. In 1521 at the city of Villalar the concerted movement was crushed and the sovereign's power was acknowledged as supreme. This movement was confined to northern and central Spain because as the southern part of the peninsula had been gradually recovered from the Moslems each town was firmly secured by the sovereign through the appointment of royal officials.

Beginnings of Colonial Administration.

As the Spanish monarchs secured their authority in local affairs, likewise they intended to keep within their control the vast possessions in the Western hemisphere which had been so liberally bestowed by Alexander VI. Hence, a member of the Royal Council, Juan de Fonseca, archdeacon of Seville, was appointed to act with the Admiral, Columbus, in making preparations for a second voyage. For tenyears Fonseca acted alone in the capacity of colonial minister and labored faithfully for his sovereign. But the burden of the work was too heavy for one man, and the India Council was in time set up.

In 1503 the "Casa de Contratacion" or India House was created and located at Seville, the commercial center of Spain. This was a board of trade, a commercial court, and a clearing house for all trade with America. The purpose of its establishment was to give the king rigid monopoly of all colonial trade. The House was to gather sufficient supplies and commodities for shipment to America, supervise the equipment of ships, select the proper captains, direct the loading and unloading of ships, seek to extend the trade and later to send out

II. The Colonial Period (1492-1820)

Implications and Consequences in Spain and the Colonies.

Absolutely nobody values of our English political institutions were unsuitable to Spanish ideas. In the generally undeveloped Old Spanish Empire, our ideas were brought over only by the conditions in the New World. Here, the conception of government was different from the two centuries. The English were looking for and to self-government, which meant attempts to work sovereign with the dependent people to their advantage or disadvantage.

Legal Relations of Colonies with Colonies and Spain.

This was the time because of the measured theory was the Spanish that the lands of our New World belonged to the Spanish monarchs and personal property. The case by a special decree, which had "been only" "conferred" the land upon his fellow representatives in Spain, the Catholic Monarchs. Other dominions were did not belong to Spain, it is not a question to learn, with the Portuguese of Brazil had no part in the ownership of the New World. It has already been pointed out that the Portuguese during the time of Ferdinand and Isabella lost most of its former power. The King, with the advice of his councils had come to make the laws for the realm. To legislate for which included, and therefore the political duty of the King.

It is well at this point to take further notice of the position of the Indian institutions of Spain. Previous to the time of the Catholic Monarchs, local self-government had existed such as the municipal council of Spain. These privileges were included in a charter or constitution known as a "fuero". (Fuero - meaning law.) The policy of Ferdinand and Isabella was to take away these fueros wherever any change or protest of some Spain had caused to arrange another a city or town. When once the made directly responsible to the crown. The culmination of this movement did not come to an end until the reign of Charles V. There had been no association or cities having self-government which was resisting the emperor. In 1521 at the city of Villalar the concerted movement was crushed and the emperor's power was acknowledged as supreme. This movement was confined to Castilian and central Spain because in the southern part of the dominions had been gradually recovered from the Moslems, some time was formally assumed by the sovereign through the appointment of royal officials.

Development of Colonial Administration.

As the Spanish monarchs assumed their authority in local affairs, likewise they intended to keep within their control the most possessions in the western hemisphere which had been so liberally bestowed by Alexander VI. Hence, a member of the Royal Council, also be financial, withdrawn of wealth, was appointed to see that the Indies, colonies, in making preparations for a second voyage. For temporary issues could arise in the capacity of colonial authority and allowed liability for his expenditure. But the burden of the work was too heavy for one man, and the India Council was in time set up.

In 1506 the "casa de contratacion" or Trade House was created and located at Seville, the commercial center of Spain. This was a board of trade, a commercial court, and a clearing house for all trade with America. The purpose of the establishment was to give the King right monopoly of all colonial trade. The House was to gather artificial supplies and commodities for shipment to Europe, supervise the equipment of ships, select the proper captains, direct the loading and unloading of ships, look to manner the trade and labor to good and

spies who made secret reports. At first this board consisted of three members - a treasurer, an auditor and a manager. Later wqs added a president, three judges, an attorney-general and subordinate officials. The duties of each were specified and many restrictions were made.

With this House of the Indies as an effective aid and with Lope de Conchillos, the king's secretary in affairs of the Indies, Fonseca continued his work as colonial minister under Ferdinand. With the accession of Charles V, the advisors of the king for Indian affairs were increased to seven. Fonseca's influence was paramount because of his experience of twenty-four years. But among these advisors was one of Charles' most able ministers, Francis de los Cobos, and Peter Martyr of Anghiera. (The "De Orbe Novo" by Peter Martyr, the first historian of the Americas.) This group of advisors was the nucleus of the famous "Royal Council of the Indies" which was organized in 1524 with Garcia de Loaysa, the general of the Dominican order and the king's confessor, at its head.

In 1542 this Council of the Indies was reorganized and its duties were increased. The members of the Council who must be "of noble birth, pure lineage, and God-fearing" were a president (the high chancellor of the Indies), eight lawyers (the number to be increased as business grew), an attorney, two secretaries, and a deputy of the high chancellor. In addition to these there were three reporters, a treasurer, two treasury solicitors or attorneys, an historian, a cosmographer, a mathematician, a judge to appraise damages, an advocate, a proctor of the poor, a chaplain, four ushers, and a sheriff. These officers were appointed by the crown and a large percentage of these had been service in America. To this council was given the sole right to make laws for the Spanish possessions. It was the court of last resort for America. One of its duties was to collect all the obtainable information about the Indies. Another duty was to act as a nominating board for all civil and ecclesiastical officers for America.

The laws made by this Council were very minute, even providing "for dog chasers to drive canines out of churches". The king's American subjects were treated as human beings in these laws and in this respect were superior to similar laws for the natives by either the English or the French. In fact these laws of the Indies form the basis for the laws in Spanish-America. By 1680 these laws of the Indies were codified.

Spanish Administration in the Colonies.

The earliest title given to a colonial officer was that of "Adelantado" or pioneer. Columbus was the first to receive this title. The agreement or contract which was entered into by a person going out to explore or settle in the new country called a "capitulacion" (or "assiento"). Pizarro whose title was "Adelantado" was granted a "capitulacion" by Charles V, for the conquest of Peru, in 1529. A priest always accompanied subh expeditions for the conversion of the natives, and he was termed "Protector of the Indians" the Adelantado became Governor of the territory he explored and subdued.

The local government was the twon council known as the "Cabildo" or "Ayuntamiento". The Chairman of the cabildo was called the "alcalde", and acted as a justice of the peace. The part that the cabildo playedin the early history of the colonies was sometimes very important. For example, while Pedro Valdivia was exploring Chile, having been sent by Pizarro from Peru, he founded the city of Santiago, February 12, 1541, Valdivia appointed some of his followers members of the "cabildo" of the newly established town, and this body-appointed in this manner-conferred the office of governor of Chile upon their leader. About eight years later Valdivia, who had been anxious for official recogniation of his new

upon the made over to Spanish. It from this been translation of Lima "Ministry - a treasurer, to author and a secretary. Later on added a prosecutor, thus making an authority-general and accountable officials. The judicial of which's specialized and many restrictions were made.

With this done of the Indies is an effective CEO and just lose de composition, the king's interest in effects of the Indies, however, continued his rule as colonial ministry under Ferdinand. Then the secretary of Charles V, the advisors of the King for Indian affairs were interested in Aragon. Ferdinand's influence the governor because of his experience of Mediterranean ports. But among these advisers was one of Genoese' most able statesmen, Francis de Los Cobos, and Eudo Bishop of Angliera. (Not to be mixed by Tudor. Later, the first historian of the Indies.) This group of advisers was the nucleus of the famous "Royal Council of the Indies" which was organized in 1524 with Garcia de Loayza, the governor of the Indies, chief. The king's confidant, at its head.

In 1542 this Council of the Indies was reorganized and its duties were increased. The members of the Council was just be "of noble birth, were lawyers and God-fearing" were a president (the high chancellor of the Indies), eight lawyers (the number to be increased to eighteen in 1571), an attorney, one secretary-ies, and a deputy of the high chancellor. In addition to these there were two secretaries, a treasurer, two attorney officers of the Crown, an accountant, a cancellarius, a chief-clerk, a judge to supplies the court, an advocate, a protector of the poor, a physician, four priests, and a chaplain. These officials were appointed by the crown and a long experience of these had been serving in America. To this council was given the sole right to make laws for the Spanish possessions. It was the court of last resort for appeals. One of its duties was to collect all the essential information about the Indies. Another duty was to act as a mediating board for all civil and ecclesiastical officers of America.

The laws made by this Council were very simple, thus providing "for dog owners to drive sheep out of churches". The king's American subjects were treated as human beings in their laws and in this respect were superior to English laws for the natives by giving the Indian the right to appeal. In this these laws of two degrees from the basis for the laws in Spanish-America. By 1570 three-fourths of the Indian code existed.

Spanish Administration in the Colonies.

The military rule given to a colonial governor was that of "Adelantado" or pioneer. Columbus was the first to receive this title. The appointment of conquerors which was entered into by a person going, at his expense, to settle in the new country, called a "capitulation" (or "asiento"). Pizarro's first, his "adelantado" was granted a "capitulation" by Charles V, to the conquest of Peru, in 1529. It was also accompanied such encouraging for the conversion of the natives, and he was second Protector of the Indians. The "adelantado" became Governor of the territory to explore and subdue.

The local government was the town council known as the "Cabildo" or "Ayuntamiento". The dominion of the cabildo was called the "Audiencia", and acted as a tribunal of the crown. The part that the cabildo played in the early history of the colonies was another very important. For example, Pizarro's lieutenant who explored Chile, having been sent by Pizarro, founded the city of Santiago, February 12, 1541. Valdivia appointed some of his followers members of the "cabildo" of the newly established town, and this body proclaimed in his behalf confirmed the office of governor of Chile upon Valdivia. Some eight years later Valdivia, who had been anxious for official recognition of his new

position, was formally appointed governor of Chile by the Viceroy of Peru. The manner in which Valdivia acted in appointing the cabildo of Santiago, and in turn receiving his appointment as governor of the whole country, is a good illustration of the spirit of the Spanish colonial administration, which paid so much attention to the externals of the transactions.

When the Adelantado" had succeeded in establisheding at least one firm settlement, and managed to subdue the natives to a certain extent, the crown would take the next step and appoint a "Governor" for the new territory. In the case of Pizarro and Cortez, each received the titles of Adelantaldo and of Governor; eventually attaining the office of Viceroy, when the India Council saw that this office was necessary because of the growth of the country. Not all of the Adelantados or pioneers, however, received the appointment of Governor. While the office of governor implied civil authority, that of Captain-general showed military authority. Sometimes these powers were given over to one man or again they were held by two individuals whose territory might be the same or those provinces might overlap each other. Along with the appointment of governor there frequently came that of President of "Royal Audiencia" which was the court of his territory or a certain portion of it. This has created some confusion, because one, and the same, man might be called by the title of "President" of a territory (i.e. Chile). when he was acting as a chairman of the Royal Audience or when judicial affairs were in question; be known as the Governor (of Chile) for all civil matters, and be saluted or addressed as captain-general (of Chile) in military business. In addition to these he might possibly be the Viceroy, though that would be rare, while the other titles were more frequently held by one man. Originally the term "Audiencia" was applied to a body of magistrates constituting a supreme court and a board of administrators for the province, but the name came to be applied to the area over which the body had jurisdiction. The "Audencia" was composed of judges, named "oidores", and varying in number from three to eight according to the extension of the territory . The audiencia had a twofold character p first, it made the laws applying to that particular territory; second, it was an advisory committee for the Governor or royal official. The members of the "Audiencia" were nearly always European born subjects of the king of Spain. This was usually true of even the alcades and members of the cabildosor town councils; the latter officials being called "pegidores".

Over the provinces to which various names have been applied, wasplaced a Viceroy who was the direct representative of the Spanish king in the New World. The viceroy kept up a court in imitation of his sovereign. This court was the xocial center of the colonies, and the most splendid of all was that at Lima, Peru. The office was created in 1534 with the title "Viceroy of New Spain". The capitol was Mexico City and the viceroyalty included all of the Americas and the Philippine Islands. In 1542 the Viceroyalty of Peru was erected with a capitol at Lima and authority over all of South America. The court of Lima soon came to hold a more important place than the earlier capitol. In 1739 the Viceroyalty of New Granada came into existence with its capitol at Bogota. This included the present states of Colombia, Venezuela and Ecuador. By 1776 Argentine, Bolivia, Paraguay, and Uruguay were formed into the Viceroyalty of La Plata with a capitol at Buenos Ayres. Thus the viceroyalty of Peru had been reduced to Peru and Chile and the latter was almost independent of Peru. Yet Peru remained the social center of Spanish America.

The relation of the viceroy to other officials of high rank was that of a supervisor or moderator. Under this supervision were the officers within the provinces as the "corregidores" and "alcades mayores". Late in the eighteenth century (1786) in order to insure more effectual supervision of minor officials and to stop the corruption of the corregidores the provinces were

divided into larger sections containing several of the local districts and known as "intendencies". "Intendents" were in charge of these and their special work was superintending finances. Another important means of checking up the work of the officials was to send over "visitadores" or special commissioners to inspect all branches of colonial service. Some of these royal officials made themselves a nuisance and the colonists were glad when they departed; others did a good work.

Portugal never worked out such an administrative system for Brazil as had Spain for her colonies. The first form of government was that of feudal principalities. Grants of land along the coast and extending vaguely inland were given to donatorios or proprietors who were to have almost complete authority over the colonists and nativesalike. These correspond to the Spanish encomiendos which will be described presently. These "donatorios" were soon subjected to an officer of the king, although the office of viceroy was not created in Brazil until 1763 with a capitol at Rio de Janeiro.

VII. GENERAL SPIRIT OF SPANISH COLONIAL ADMINISTRATION IN AMERICA.

The Kingship in Spain During the XVI and XVII Centuries.

The Crown of Spain was only following the sentiment of the age when it administered its colonies solely for its own profit. Spain was an absolute monarchy and all things existed for the glory of the king. There was an attitude of reverential love for him that is strangely out of harmony with twentieth century ideas.

This was no new thing, for the Romans had entertained much the same feeling of fanatical love and blind obedience to their emperors. Virgil and Horace are full of allusions to this sentiment.

In Spain the dramatist Lope de Vega spoke of the king as a divinity and even suggested that the creed be extended to include, "After God, we believe in the King." One Spanish author has very cleverly pointed outthat the monarch was the fourth person in the Trinity for the Spanish people.

Lupercio Leonardo de Arjensola, a contemporary of Philip II, proposed that the king should be cannnized. " In order that you (the king) might give advice to the Celestial Council concerning the government of the human race."

Francisco Nunez de Pineda, who had seen service in America said, "Thou (the king) are the sun that doth enlighten us, the upright judge that direct us; the pious father that doth nourish us."

The Kingship in the Colonies.

The colonists had much the same idea. They had a notion that God ruled in Heaven and the king on earth, by agreement. There were,-they believed-people called English and Germans, friends of the Devil, who lived in some bleak countries to the north and made their living by piratical expeditions. But the really important people of the earth were the Spaniards and their king was the source of all wisdom andpower.

The king fostered this belief in many wasy - a favorite one being a procession, in which the royal standard was carried throught the streets of the big capitols of America, as the images of saints were.

The king believed thoroughly in Machievelli's principle, "Divide and Rule", and to this end he encouraged direct communication of even the miner officials with himself. Each official, great or small, was urged not only to report his own affairs but to act as a spy upon his colleagues. Thus there was an immense secret service and many and voluminous were the reports sent to the monarch condemning a careless alcalde or perhaps an oidor who was too openly susceptible to bribes. Thousands of these are still to be found in the archives at Seville. Thus every judge in the royal audience was a check upon his fellow members and on the governors, and, if they were obedient servants of Charles V, even on the bishops.

The status of the Indians was unique in the history of colonization. As it was pointed out that Pope Alexander had very graciously delivered both the ownership and the responsibility of it to the Crown of Castile. The bull which authorized the transfer was issued in 1493 and read in part thus:

"The gift was done out of our liberality, certain knowledge and plenitude of apostolic power and by virtue ofthe authority of the omnipotent God granted to us in Saint Peter and of the vicarship of Jesus Christ which we administer this earth." By virtue of this gift the Indies in no way belonged to the people of Spain but were considered the personal property of the monarch of Castile. Isabella, especially, was very ambitious concerning the well being of her subjects in the new world.

Policy in regard to the natives.

Above all things they must be taught the Christian religion and they must not be enslaved. In order to secure the services of the Indians without actually enslaving them various methods were used. One was known as the "Repartimiente" and "Encomienda"osystem. The former was the official distribution of land together with companies of natives, at various points where their services might be needed. The colonist or planter, called "Encomendero", had in his turn to see that the natives were instructed in the Catholic religion.

In theory it sounded very well, but in practice, it was very hard on the poor Indians who were pitilessly overworked and cared for not at all by the heedless encomenderos in their eagerness for wealth.

Father Las Casas, a priest who had a part in the conquest of Cuba, was astounded at the cruelties practiced on the natives. He championed their cause with enthusiasm and gained from his monarchs the title of "Protector of the Indians". He is often credited with the introduction of Negro slavery in an effort to save his charge, but this is not quite correct. The institution of negro slavery was already in existence at the time when this book "Brief Account of the Destruction of the Indians" was published in 1506. It is true, however, that he approved of it on the ground that the Africans were better fitted physically to endure the rigors of Spanish "fatherly care" than were the frail, delicate natives.

The "mita" system.

Hernando Santillan, legal adviser to Garcia de Mendoza, a Governor of Chile, introduced the "Mita" or "tassa" in 1555 with the same purpose in view. The plan provided that only one Indian out of six should work in the mines, and one out of five in agriculture. Arrangement was made also for frequent shifts. This plan worked in theory at least for nearly three centuries.

A policy of isolation.

Spain carried out her policy of isolation and restriction in all relations with her colonies. The reason was twofold; for profit and for religion.

The Protestant Reformation was at this time going on in Europe and Charles V and Philip II were the great champions of Catholicism. It was through fear that some germ of Protestantism would creep into the colonies to demolish the natives as well as the Spaniards that the policy of isolation was so strictly enforced in this respect. No books were allowed to be introduced into the New World until it had first passed the censorship of the Council of the Indies and that of the Inquisition. This of course resulted in an intellectual as well as a religious restriction.

No one was allowed to go to the Indies until it was ascertained that his family as well as himself were free from the taint of heresy.

The great distance simplified the execution of the policy. In 1700 it took two years to go from Seville to Santiago. In 1802 it still required one year. The trip from Callao to Valparaise which now occupies but fifteen days, was then a journey of six months.

In a secret report to the crown from the visitors Juan and Ulloa, they mentioned a skilful European pilot, who, by making use of winds and currents, had accomplished the trip in the surprisingly short time of one month. This so astonished the people that they thought it magic. The matter was taken up by the Inquisition and the unfortunate pilot narrowly escaped death at the stake.

Trade with the Colonies.

It was in the realm of trade, however, that this policy of isolation had its most notable effects. In her mistaken idea that only by commercial restrictions could Spain reap the richest benefit from her colonies, no other nation was allowed to have any intercourse with them. No ships but those of Spain were allowed to enter colonial ports. At only one port in Spain, Seville, were vessels to leave for the colonies or return from them. Then all ships were carefully watched to see that no forbidden goods were on board.

In America the trade was restricted to four cities: Havana for the Antilles, Vera Cruz for Mexico, Cartegena for Columbia and Venezula, and Porto Bello for Peru, Argentine and Chile.

Once each year a flotilla protected by warships ("galleons") was sent out from Seville, part going to each of the favored ports. At Porto Bello this was always the occasion of a great fair, where merchants from Peru, Argentine and Chile bought their goods for the ensuing year. It was a trip of a thousands of miles by mules to reach the port. Even in the year when least business was transacted, two hundred million dollars worth in goods, changed hands at this fair.

On the return trip, the vessels from Porto Bello carried gold from Peru and especially from the richest mining districts of all, Potosi; emeralds and other precious stones from Columbia; pearls from Venezuela; cocoanuts from Ecuador, and skins, leather and dried meat as well as maize and beans from Argentine and Chile, the agricultural colonies.

One of the many decrees relating to this rich trade will show the attitude of the monarchs toward it. In December of 1588 Philip II issued the following: "We order and command that all persons who shall buy or barter gold, silver, pearls, other precious stones, fruit or any other kind of merchandise or shall buy or barter spoils of battle or shall sell supplies, ammunition, arms or warlike stores and shall be found guilty of such sale, trade or barter or purchase shall be punished with death and confiscation of property and we command the governors and captain generals of our provinces, islands and harbors to proceed against such persons with all rigor of law and to punish them without fail and without remission. (Laws of India, Book IX. Section XXIII. Law III.)

Restriction as another feature of Spanish policy.

Another method was that of forbidding the cultivation in the colonies of anything that was grown on the peninsula. This regulation was especially applied to the culture of grapes and olives.

Even though all these restrictions were notoriously disregarded by both Spaniards and foreigners, they nevertheless succeeded in creating excessive prices on articles of common use in the colonies. A jar of olive oil for instance, brought $20 in America. Cheap table knives costing about $2.00 per dozen in Europe were sold for $32.00 a dozen in Chile.

The price of wearing apparel was of course, in proportion. There is a record of a will dated in 1620 in which Francisco Rivero left to his son his "trousers of black velvet" which he declared had cost him $600.00 and they were without expensive ornament. A century later a plain coat of European cloth cost $900.000 (Cf. Chisholm "The Independence of Chile" p. 34).

The revenues from the colonies to the crown were handsome. In the year 1536 the royal exchequer was enriched by $7,000,000 from one of the royal taxes alone, the royal "quintos". In 1635, $16,000,000 passed from America to Spain, and in 1796, from New Spain alone the crown received the enormous sum of $17,000,000.00.

The Spanish institutions in America were modeled after those of Spain and were well adapted to Spanish temperament, training and traditions. Yet Spanish administration was not assefficient as it might have been since the resources of Spain itself were too inadequate, the Americas were too vast and distant, the means of communication too poor, and the task of creating a new society out of a fusion of a few thousand Europeans with millions of aborigines was too great an undertaking. As a rule there was too much red tape and routine that the administration was necessarily slow and cumbersome. Judged and customhouse officials were frequently guilty of taking bribes. Justice was therefore slow and uncertain. Yet withal Spain is said to have worked out the best and most extensive administrative system for her colonies of any of the European countries and her laws are pronouncedly humanitarian.

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VIII. COLONIAL EDUCATION AND LITERATURE IN SOUTH AMERICA.

Colonial Education

In return for the wealth that the new world yielded, the conquerors contributed the best gifts of their own land; the Spanish language, the religion of the Catholic church, and that body of ideals known as the Latin type of culture. The conquerors merely opened the way. As religious teachers and educators the priests followed closely behind, reconstructing a civilized world out of the vanquished savages. It must be said that whatever attempts were made to promote learning are due to their efforts. But they were handicapped by the policy of isolation maintained by Spain for the new colonies. The distance from the intellectual world, and the difficulty of publishing books for a small reading public, further retarded the growth of education in South America.

As a part of their plans, the missionaries undertook the teaching of the natives, and it is largely due to the efforts of the church that this element of society was raised from savage ideals. The Franciscan and Dominican fathers had a school built beside each church. Next seminaries and colleges ("convictorios") for the training of their novices were established, and in time these colleges developed into larger institutions. The Jesuits introduced the printing press, and by 1535 they were publishing a religious tract. Half a century afterward appeared a catechism in the Aymara-Quechua language of the Incas of Peru.

Universities.

By the middle of the XVI century there were two universities established in Spanish-America, almost a century before Harvard, the oldest institution of this class, was opened in the United States. One of these was in Mexico and the other in Lima. The latter had two thousand (2000) students and a faculty of some hundred instructors in 1723. This seems a large student body for the early colonial period, but Lima was the capital, in South America, of the intellectual and fashionable world to which wealthy planters from all parts of the colonies sent their sons. The students had a voice in the appointment of instructors, which often resulted in factional quarrels and force rather than merit often influenced the election. (Cf. Oliveira Lima - "Evolution of Brazil").

Neither native nor mestizo was allowed to register in the university and if such a student did evade the entrance rules, he could not obtain his degree. This rule, however, did not continue. Degrees were sold for a large sum, and "Cedula de Gracia" (charter) was granted to mestizos giving them the priveleges of Europeans.

In 1738 Philip VI decreed that a university be established in Chile, but it was not until 1756 that the University of Santiago was opened. Its curriculum included Theology, Philosophy, Latin and Astronomy, later a medical and law department were added. From the original curriculum it can be seen that the chief aim was to train young aspirants for Holy Orders, but asccivil needs grew, a more practical program was planned. Architecture held an important place in the cultural arts of South America on account of the demands for church and civic buildings. The strong influence of religion marked all artistic expression. Little work was accomplished in painting due to the lack of training and the objection of the Church to the portraiture of nude natives. Education grew until 1767 when with the expulsion of the Jesuits it fell into decay.

Literature.

Scanty education augmented by the struggle against the natives and pioneer conditions influenced early literary production. For the most part the first writings were lives of Saints official reports, letters, and chronicles, on the work of the "Conquistadores". Columbus, Cortes, and Valdivia corresponded with the Spanish monarch and left written accounts of the conquest. Perhaps the most important of all the Chronicles is the "Truthful History of the Conquest of New Spain," by Bernal Dias-de-Castillo, which has been translated into French by J.M. Heredia (1842-1905) and has gained fame under the name of Les Trophes. Another of these early writers was Father Las Casas whose Historia de las Indies aroused the world against the treatment of the Indians. Among the native writers was the Inca Garcilaso deala Vega (1540-1616) whose Comentarios Reales is most entertaining although not entirely authentic.

Chilean School of Historians.

Three names stand out among the early historians of South America. They were members of the Society of Jesus. The first, Father Alonzo de Ovalle (1601-1651) contributed a most remarkable work, The Brief Historical Account of the Kingdom of Chile. (Historica Relacion). This book is an example of the Jesuits' ardent zeal to convert the natives and of the beginnings of patriotism in the new land. The style of the composition is so excellent as to have placed it on the list of models of the Spanish Royal Academy of the language.

Of greater historical value is the work of Father Olivares. This Jesuit was born at Chillan, Chile, in 1674, and died in Italy at the advanced of age of 114 years. He received his education in Spain but returned to his hative land in 1700. Sometime in 1758 he began to write his History of Chile. As he was a member of the Jesuit order his work was interrupted by their expulsion from the New World. Before leaving America, his papers were inspected and the second part of his history was retained in Lima. He continued the history at Imola, Italy, from whence in 1788, he sent to the Spanish king a copy of the first part of the work, accompanied by a request that "the second part be returned from Peru." The Spanish minister, Podlier investigated the matter but the lost manuscript could not be recovered.* Several centuries afterward it was found be the Chilean bibliographer, J.T. Medina. This "Military, Civil and Sacred History of Chile"is important for the description of the early life and customs of the natives, and the story of the efforst of the Jesuits to Christianize the Indians.

Father Olivares' biography was written by another Jesuit historian Juan Ignacio Molina (1740-1829) a native of Talca, Chile. By his "History of Chili -- Natural, Political, and Civil," he attained practically more worldly fame than Olivares, for his history is still used as a great reference. However, in all his private correspondence, Molina acknowledges Olivares as his inspiration. It is interesting to note here that by 1776 the Chilean Jesuit Molina was a professor at the Italian University of Bolvia.

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* There is a letter of the Viceroy of Peru, Ambrose O'Higgins to Podlier, dated August 15, 1790, explaining that this manuscript could not be found. This little incident shows that as early as 1790 the expelled Jesuits were again gaining favor at the Court of the Spanish kKing.

Prose Writers.

From a large group of colonial prose writers, I have selected two natives of Chile - Francisco Nunez de Pineda y Bascunan and Manuel Lacunza. The former is the author of "Cautiverio Feliz" (Happy Captivity). Pineda was actually taken prisoner by the native chief Mautican and during his captivity conceived the idea of this work. In it he describes his personal experiences and his views on the prevailing idea of the period, the worship of the king as the source of all good, power and justice.

A. Ercilla, Poets

Manuel Lacunza produced a book which has brought him fame. "The Second Coming of the Messiah" embodies the idea that Christ will return to the earth in the millenium.

The outstanding figure in the Colonial literature of South America is Alonso de Ercilla i Zuniga, author of La Araucana . He was born of noble parents in Madrid, August 7, 1533 and was educated at the Court of Charlves V. In 1548 he entered the service of Philip II, accompanying the young prince on his gay trips to Paris. From that time his life was devoted largely to travel, and military exploits. While on a trip to England in 1554, he first heard of the uprisings in Chile and the following year he departed for America in company with the courageous and newly appointed Governor of Chile, Geronimo de Alderete and the viceroy of Peru, A. Hurtado de Mendoza.

Biographical Notes.

Ercilla entered the services of Don Garcia H. Mendoza, the viceroy's son, and in 1557 was in the heart of the conflict., The part taken by this young Spaniard in the various battles, exploring trips and intermittent warfare in Chile was addaring and adventurous one. He went far to the south to the limits of known territory. He writes "I got to a place where no man had been before." During the jousts celebrated on the return of the army, he fought a duel with one Juan de Pineda and called upon himself the anger of the Governor and imprisonment. He embarked for Spain in 1560 where he was honored by being made a member of the Royal Order of Santiago. During the following decade he continued writing a poem "la Araucana" which he had begun during the revolt. The three parts of this work appeared in 1560, 1578, and 1589.

Criticism of "La Araucana." Menendez i Pelayo the distinguished Spanish critic and author, said that this poem was history "raised to the heights of an epic". La Araucana" has been classed by some critics as a journal of verse about the war against the Araucanians, but it seems most evident that the poem would stand the test of Horace's definition of an epic.

It was the first history of Chile, the country of the Arancauians. His spirit of adventure and actual experiences were his inspiration for he shows no previous interest in literature. The scenery, mountains, forests, the gallant defense of their lands by the natives, had their effect on the young warrior's imagination and awakened his poetical gifts.

The opening lines of the poem show the influence of Ariosto's "Orland o Furioso" but tempered with the atmosphere of the new world.* "La Araucana" relates

* Here are in Spanish and English the opening lines of Aristo's and Ercilla's poems referred to above:

Three Writers.

From a large group of colonial prose writers, I have selected two
[illegible] of Chile - Benavente Rivas de Chile y Concepción and Ercilla. The
former is the author of "Descripción Física" (Survey Objectively). Ercilla, on actually
taken prisoner by the native Araucanian and during his captivity conceived the
idea of this work. In it he describes his personal experiences and his view on the
prevailing time of the period, the cruelty of the king as the source of all evil,
power and justice.

A. Ercilla, Poet.

Manuel Larrain produced a book which has brought him fame. "The
Second Coming of the Saviour" embodies the idea that Christ will return to the
earth in 1917 millennium.

The outstanding figure in the colonial literature of South America
is Alonso de Ercilla y Zuniga, author of La Araucana. He was born of noble
parents in Madrid, August 7, 1533 and was educated at the Court of Charles V.
In 1556 he attended the service of Philip II, accompanying the young prince on his
gay trips to Flanders. Even that time his life was devoted largely to travel, and
military exploits. While on a trip to England in 1557, he fell head of the
[illegible] in Chile and the following year he departed for America in company with
the [illegible] and newly appointed Governor of Chile, Hernandez de Alderete and the
viceroy of Peru, A. Hurtado de Mendoza.

Biographical Notes.

Ercilla endured the hardships of Don Garcia H. Mendoza, the viceroy's
son, and in 1557 was in the heart of the conflict. The part taken by this young
Spaniard in the various battles, exploring trips and incessant warfare in Chile
was adventurous and arduous one. He went far to the south to the limits of known
territory. He writes: I got to a place where no man had been before." During
the Jesuits colonization on the south of the army, he fought a duel with one Juan de
Pineda and killed upon his adversary's edge of the governor and imprisonment. He
embarked for Spain in 1559 where he was honored by being made a member of the Royal
Order of Santiago. During the following decade he continued writing a poem "La
Araucana" which he had begun during the revolt. The three parts of this work
appeared in 1569, 1578, and 1589.

Criticism of "La Araucana." Menendez y Pelayo the distinguished Spanish critic and
author, said that this poem was history "raised to the heights of an epic".
La Araucana" has been classed by some critics as a poem of verse about the war
against the Araucanians, but it seems most evident that the poem would stand the
test of Horace's definition of an epic.

It was the first history of Chile, the country of the Araucanians. His
spirit of adventure and natural experiences were an inspiration for he shows no pre-
vious interest in literature. The scenery, mountains, forests, the native dwellers
of their lands or the natives, had their effect on the young warrior's imagination
and enhanced his poetical gifts.

The opening lines of the poem show the influence of Ariosto's "Orlando
Furioso" but tempered with the atmosphere of the new world. "La Araucana" relates:

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* Here are in Spanish and English the opening lines of Ercilla's and Ercilla's
poems referred to above:

Ariosto - "Orlando Furioso"
"Damas, armas, amor y empresas canto,
Caballeros, esfuerzo, y cortesia."
- -
"Of loves and ladies, knights and arms, I sing
Of courtesies and many a daring feat."

Ercilla - "La Araucana."
"No las damas, amor, no gentilezas
De caballeros canto enamorades."
- -
"Of ladies, love, courtesies
And enamored knights, I sing not."

***

the events leading up to the chief battle of Tucapel. This plan is not strictly adhered to however, and much of Chilian history is interpreted with extraneous incidents relating to contemporary history of Spain. The heroes are chiefly of the two nations, - Spanish and Indians. Of the latter are Lautaro, the young Indian chief whose love for Guacalda softens the brutality of his character; Tucapel and Caupolican each with many characteristics of bravery. Among the Spaniards figure Don Garcia, to whom Ercilla gave a minor role and further added to that man's dislike of him; Andres, a common soldier, and the author himself. He is true to his avowal in the opening canto to be a poet of deeds and prowess. He is free from any tendency toward the idealization either of the Spaniards or the Indians. He presents them in the light of their cruelty, and thereby earned the criticism of his people for his justice to the Indian cause.

He excells in his description of the battle scenes. His gift for narration, preciseness, and the vigor of his style make his verses at times Homeric in their grandeur.

Imitators of Ercilla, Pedro de Ona.

The first successors to this poem were prompted by a desire to incorporate into historic verse the brave deeds of the young general Don Garcia and the author's feelings against the natives. Pedro de Ona lived on the Araucanian frontier where his father was killed by the Indians hence he had some insight into this side of the Indian life in his work "Arauco Domado".

Alvarez de Toledo

Another of Ercilla's immitators was Alveres de Toledo who described his campaign against the Araucanians in two poems. The first is only a collection of fragments but the second is important as the antithesis of the work of Ona. As a literary work, Puren Indomito ("The Free Natives") has little value, but the second is important as it throws light on the attitude of the natives and Spaniards in that period.

Influence in Europe.

The poverty of the Colonial Period of literature contrasts with the vast wealth of Spanish literature in Europe but the social conditions under which the pioneers lived were far from favorable to the cultivation of poetic outpourings. While the majority of the literary productions have little merit in perfection of the written art they have been sources of history, and they led the way for

Prisoners, triumphs, trophies,
Chains, crowns, amor y poderosa corazón,
Sobaliceros, delirios, y corazones.

- - - - - - - - - - - - - - - - - - - -

Caballeros and ladies, knights and knaves, I sing
of conquerors and kings a daring band.

Brazilia - Alvares de Azevedo

In lay dames, chevaliers gentilesses
Le caballeros cosas, amores ardes.

- - - - - - - - - - - - - - - - - - - -

Of ladies, love, conquistas ...
and adored knights, I sing too.

[illegible]

The events leading up to the outer details of Tuesday. This plan is not strictly adhered to however, and much of Indian history is interpreted with extraneous incidents relating to contemporary history of Spain. The scenes are chiefly of the Aztec nations. - Spanish and Indian. Of the leading characters, the young Indian chief finds love for Graciela colores the brutality of his adversary; Tupiel and Guatelcon pass with many characteristics of heroes. Among the Spaniards Figueroa Don Varona, so well specially plays a minor role and another adds to that man's claims of high honor, a German soldier, and adventurer himself. He is true to his word in the struggle in the struggle of death and process. He is free from any tendency toward the intellectual author of the Spaniards or the Indians. He presents them in the light of their chivalry, and thereby spread the criticism of his people for his justice to the Indian cause.

He excels in his description of the battle scenes. His gift for narration, personages, and the vigor of his style make his verses at times remote in sheer power.

Imitators of Zorrilla, Pedro de Lua.

The first accompany to this book were prompted by a desire to incorporate into historic verse the brave deeds of the young General Don Garcia and the author's feelings against the native. Pedro de Lua lived on the Guatemalan frontier where his father was killed by the Indians hence he had some insight into the side of the Indian life in his work "Blanco Moreno"

Alvarez de Toledo

Member of Zorrilla's imitators was Alvarez de Toledo who developed his character against the reactionary in a poem. The first is only a collection of fragments but the second is important as the antagonists of the week of Cervantes a literary work, Tuesday Lunatic ("The Free Thinker") has little value, but the second is important as it throws light on the attitude of the native and Spaniards in that period.

Influence in Lunes.

The poverty of the Colonial Period of literature contrasts with the vast volume of Spanish literature in Europe but the social conditions made - high the pressure lines too, for very favorable to the activities of poetic composition. While the majority of the literary productions have little merit in proportion of the written art they have been sources of history, and they led the way for

novel form of literature - the book of chivalry - in Spain. The accounts of the new world, the brave deeds of conquerors, and the wealth of the Indian kingdom gave fresh impulse to a fantastic literature in the mother country, the type from which the Spanish "picaresque" evolved.

IX. THE REVOLT OF THE SPANISH COLONIES IN SOUTH AMERICA.

The Wars for Independence.

In the preceding lectures I have made an attempt to draw a picture of the Spanish colonies in South America, showing what Spain had done for them; the composition of colonial society, and their intellectual development in the three centuries of Spanish domination, from 1500--1800. The beginning of the 19th century marks the moment of independence in South America. We have now to examine the motives of this movement, which have not been dealt with in the right way by English books, in my opinion. The movement is complex in its motives, but very simple in the story of its wars. It would be well here to review the situation created by the peculiar mixture of society at this time. There is no official census, but roughly speaking, the population of South America in 1795, that is to say at the end of the colonial age, may be estimated as five millions. Of these 60%, or three millions, were natives, for the most part inhabiting Peru and the northern states; one third of the remaining two millions were whites, both Spanish and American born, the Spanish Americans being five times as numerous as the peninsulars. The final two thirds were mestizos. The Spanish Americans were the rich class, being the heirs of the "encomenderos." The Spaniards were the honored class, to whom the Spanish Americans had to pay homage. It is an odd fact that in 1795, Peru, the head of the vice-royalty and the center of the Spanish power had only 136,000 Spaniards to the 170,000 in Chile. This was occasioned by Chile's standing army, which was made necessary by the stubborn resistance of the Araucanians.

Causes of the Revolt.

The reasons for the wars may be put under three main heads: In the first place must be mentioned that great desire for freedom which was universal at this time; economic reasons in the secondplace, and the prevalent discontent among the colonials. I find the economic reasons very much overdone, as in Sweet's History of Latin America. They are the only reasons usually given, and form the favorite explanation of English writers. As Shepherd, page 69 of his Latin America, says, the movement is complex and hard to understand. The economic reasons were among the lower classes. The mestizos had the desire to get rid of the economic impositions, while the natives held the notion that it was againathe old struggle against the invaders. The full economic motive may be given as a lack of commercial liberty, which led to numerous evils and heavy taxes. There was also a general discontent in the colonies. The main cause was the marked favor shown the "chapetones" (the peninsular born Spaniards). This favoritism is indicated by figures showing that out of 672 vice-roys and captains general in Spanish America, only 18 of them were American born. The complaints were also that the colonies were left in ignorance with insufficient schools and no books; that there was an arbitrariness in legal proceedings and an unequal treatment of classes; and the miserable condition of the lower classes led to vice, begging and crime. And yet--there were some Spanish American men who had received a careful education and who had traveled extensively in Europe. Men like Miranda, Bolivar and San Martin, who are precisely the leaders of the revolutionary movement, had attained some distinction abroad. Miranda, the great precursor of the revolution, had been a general in the first French Republican army, and was a friend of Catherine of Russia. He also fought in the United States against the British, while San Martin had been a colonel in the Spanish army. These young men had studied the French encyclopedians, Voltaire, D'Alembert, Montesquieu, Diderot and Rousseau. It is an interesting fact that Bolivar read Napoleon's copy of Rousseau's Social Contract. Bolivar in 1830 willed it to his friend, Fernandez Madrid. (Cf. Bolivar's correspondance with General O'Leary.) It is at this moment that the history, through the fact that at the end of the 18th century there was a universal wave for freedom, a spirit of self-determination. People began to question the divine right of kings and felt the desire

III. THE PERIOD OF THE [illegible] [illegible] IN SOUTH AMERICA.

The Wars for Independence.

In the preceding lectures I have made an attempt to give a sketch of the Spanish colonies in South America, showing what Spain has done [illegible] the composition of colonial society, and their intellectual development in the three centuries of Spanish colonization, from 1520-1810. The beginning of the 19th century marks the period of independence in South America. We have now to examine the motives of this movement, which [illegible] of [illegible] in the right way of its [illegible], is of [illegible]. The movement is [illegible] in its details, but [illegible] the story of its wars. It would be well here to recall the situation created by the peculiar mixture of races at that time. There is no official census, but roughly speaking, the population of South America in 1796, that is to say at the end of the colonial era, can be estimated at five millions. Of these [illegible], or three millions, were natives, [illegible] classes; the third of the population [illegible] Spaniards and American born, the [illegible] class of [illegible] in the colonial era. The [illegible] the Spanish [illegible] the rich class, using the basis of the [illegible]. The Spaniards were the [illegible] to whom the Spanish Americans [illegible]. It is an odd fact that in 1795, Peru, the seat of the viceroyalty [illegible] had only 105,000 Spaniards to the [illegible]. This was [illegible] army, which [illegible] of the [illegible].

Causes of the Revolt.

The reasons for the [illegible] of the [illegible] main causes. In the first place must be mentioned [illegible] the desire for freedom which [illegible] universal at that time; economic reasons in the [illegible], and the prevailing [illegible] among the colonials. I find the economic reasons very much stressed, as in [illegible] History of Latin America. They are the only reasons usually given, and [illegible] explanation [illegible] of Latin America, [illegible] the movement is complex and hard to understand. The economic reasons were among the lower classes. The [illegible] the desire [illegible] the economic [illegible], while the [illegible] the [illegible] the invaders. The full economic [illegible], which led to numerous [illegible]. There [illegible] a general [illegible] in the colonies. [illegible] (the [illegible]). This [illegible] that out of [illegible] and [illegible] only [illegible] of them were American born. The complaints [illegible] with insufficient schools [illegible] books, [illegible] in legal procedure and an unequal treatment of [illegible] the [illegible] of the lower classes [illegible] Spanish Americans [illegible] exclusively in Europe. [illegible] by the leaders of the revolutionary [illegible]. Miranda, the great precursor of the revolution, had been a general in the first French Revolutionary army, [illegible] of [illegible] in the United States [illegible] a colonel in the Spanish Army. These young men [illegible] O'Higgins, [illegible] and [illegible]. It is interesting [illegible] Bolivar [illegible] Napoleon's [illegible] of Rousseau's Social Contract. Bolivar [illegible] to be his friend, [illegible] (cf. Bolivar's [illegible] O'Leary.) It is at this moment [illegible] at the end of the 18th century there was a universal [illegible], a spirit of [illegible]. People [illegible] the desire

for political rights. In England the Magna Carta had come as a matter of fact, a natural growth. In France the growth was scientific--the work of the encyclopedi-ians. The fall of the Bastible in 1789 was the materialization of the work of these men. The leaders of the revolution of Spanish America imbibed their ideas about freedom in the works of these pioneers of liberty. While Miranda was in London (1809 to 1811) his lodgings (17 Grafton Square) became the Mecca of South American patriots. They formed a Masonic Lodge, called the "Lautaro Lodge"* and here problems of the independence of the colonies were investigated from every point of view. The initiates had to swear to give their lives and property to uphold the independence of South America. Other men were doing their part in the colonies, and in 1795 Antonio Narino, a Colombian, translated the French "Rights of Man" into Spanish, which he secretly scattered throughout South America. In Ecuador there was Dr. Espejo who wrote the "Awakening of Minds", and in Chile Martinez de Rosas wrote his Political Catechism. In short, then, among the better classes was a great desire for freedom in education, thought and trade. Charles III, the best and most enlightened of the Bourbon monarchs, had tried his best to better classes was a great desire for freedom in education, thought and trade. Charles III, the best and most enlightened of the Bourbon monarchs, had tried his best to better conditions in an effort to keep the colonies, for he saw clearly enough that they were getting away. Among other things, he allowed the French to settle in South America and allowed the French to settle and carry on a colonial trade with South America. (A curious indident of this period, connected with this policy of Charles III was what is known as the Conspiracy of the Three Anthonys, in the history of Chile. This was a conspiracy hatched by two Frenchmen, Antoine Gramusset, and Antoine Berney, and a Chilean, Antonio Rojas, and was an attempt to overthrow the governor of Chile.) In spite of the efforts of Charles III the century was closing with evident signs of unrest. Only the opportunity was needed and that was afforded in 1808 by Napoleon's invasion of Spain. This leads us to a brief examination of the Eruopean background of the South American situation.

European Background.

In 1808 Napoleon invaded Spain and set his brother Joseph on the throne. This was a simple enough feat for the conqueror of Europe, but the internal troubles in Spain made it easier. Just before this time, Charles IV, one of the worst of the Bourbons, had abdicated in favor of his son, Ferdinand VII, forced to the step by the partisans of the prince. Before the King's abdication went into effect Joseph Bonaparte was named King by his brother, so for a short time, Spain had three monarchs, Charles IV, Ferdinand VII and Joseph. The political situation in Spain was restless, the root of the whole trouble lying in the disturbed family relations of the court. Charles IV who was very weak, had let almost the entire rule of the country fall into the hands of his minister, Manuel Godoy. Godoy had been a common soldier and was illiterate, but was clever and scheming. He was hated by the people for his treachery, for he was true to no one. His intrigue with Maria Luisa of Parma, the Queen, shows that he had not even the personal interest of the court, at heart. The Queen's foreign birth and her behavier with Godoy did not lessen public feeling. Godoy was friendly to Napleon--the enemy of Spain--and through him, Napoleon got permission to pass through Spain to Portugal, which as a friend of England, was not keeping the blockade. Napoleon enticed the Spanish monarchs across the Pyranees to Bayonne, where he had them at his mercy, playing one against the other. Ferdinand and Charles, each thinking Napoleon his friend, applied to him for support against the other. Napoleon forced Ferdinand to abdicate and then named his brother as King of Spain. Immediately, revolutionary bodies, called Juntas de Regencia were set up throughout the country, which were determined to rule until the return of Ferdinand. The Duke of Wellington was active here, welding the many little juntas into a large one at Cadiz. (For a further

account of this period, cf. Chapter 33 of Chapman's "History of Spain".) Joseph sent decrees to South America confirming the positions of Spaniards in office there, while at the same time came letters from the peninsular juntas urging the colonists to be loyal to Spain.

EFFECTS IN SOUTH AMERICA OF THE SITUATION IN SPAIN.

This brings us to the effect of European events on South America; i.e. the wars for independence. The cabildos, or town councils, in the colonies, whose members included many Spanish Americans, compelled the viceroys and all Spanish Americans, compelled the viceroys and all Spanish officials to set up juntas in the colonial capitals, like those in Spain, to keep the colonies in the name of the Mother country.

Three periods in the movement for Independence.

From 1808 to 1810, there existed what is known as the royalist period when there was no avowed intention of separation. The Juntas, as they expressly declared, were holding Spanish America for Ferdinand against the French. By 1810, however, the movement had become revolutionary, and this makes our second period. (1810-1817). There were large movements; the one in the north, with its center at the city of Caracas, Venezuela, headed by Bolivar, and the one in the south, under San Martin and O'Higgins, with the two centers of Buenos Ayres, Argentine, and Santiggo, Chile. From 1810 to 1814 was a time of colonial success, but in 1814, Ferdinand was restored to the throne and the Spanish reconquests began. The Spanish were successful every where but in Argentine for the next five years. In 1817, the beginning of the third and last phase of the struggle, San Martin effected the difficult passage of the Andes and marched to Chile where he completed the movement, led by Bolivar, was also successful. In 1822 the two movements combined and after a meeting with Bolivar, which was one of the most interesting secret meetings in history, San Martin retired, refusing to spoil the future of South America through petty quarrels. He returned to France, where he died in Boulogne in 1850, and there now stands a monument to him in that city. On September 8, 1824, General Suore, Bolivar's lieutenant, fought at Ayacucho the last battle in the independence of South America, which has been called the Waterloo of South America. (Cf. F. R. Noa in the "Arena", V. 34, pp. 601--604; V. 35, pp.491--498; V. 36, pp. 255-261.)

By 1826, Spanish power was completely broken in the colonies. In 1822 lathough many of the colonies had already declared their independence, Ferdinand tried to get other European powers to help him in reobtaining the colonids. Here we have the work of the Holy Alliance, In 1820, Ferdinand in reality had an army at Cadiz ready to sail, but was prevented by the revolution of 1820, headed by Rafaèl de Riego, an army officer. On the other hand, the United Stated and England took action, making it clear to the European nations that any effort to recapture the colonies would be directly against the Monroe Doctrine. The United States, who had been in secret sympathy with the revolution recognized the new states in 1822, and England followed suit in 1825. But Spain recognized none of them until 1836 and it was not until 1869 that she had ministers in all of the South American Republics.

Eleanora Leahy.

NOTE: For further discussion of this period see T. Dawson "South America."

X. EARLY YEARS OF INDEPENDENT GOVERNMENT.

Embarrassing position of leaders at the outset.

During the revolution of the Spanish American colonies, the leaders had in view clearly just one purpose. The defeat of the Spanish forces. Beyond that they had no thought, so that when political freedom was an accomplished fact, they found themselfes in the embarrassing position of having practically all of South America on their hands with no program for managing it.

The people themselves were untrained in self government. They had been brought up to be dependent politically. Everything had been done for them and they had little idea of how it had been carried.on.

The English colonists of North America, on the contrary had, even on board the Mayflower, drawn up and signed a compact which was the seed of the present constitution of United States. They were trained in managing their own affairs, so that their descendants were equal to the occasion when they found themselves confronted with full political power.

The idea of the Divine Right of Kings was especially persistent in certain sections of Spanish America. Among the natives in the ancient kingdoms of Mexico and Peru, reverence for the Emperor was part of their old religion. After the conquest, this feeling was merely transferred to the Spanish King.

But among the less civilized nomads there was far more of the spirit of individual liberty. This was especially noticeable in the Charruas of Argentine, and in the warlike Araucanians with whom the Spaniards carried on a border warfare for over two hundred years. The mestizos imbibed their ideas and have profoundly effected the political institutions of these two countries.

The leaders of the wars for independence on the other hand, being Spanish, knew only of one form of government, the monarchical system. Asssoon as independence was established there was a moment of grave embarrassment and hesitation. What were they going to do with an entire continent suddenly left without any established form of authority and government? As usual there were as many different ideas as there were leaders. Bolivar wanted a native prince. San Martin wanted one from Europe. Even Miranda, the precursor, who was so liberal as to be considered a red radical of his day, drew up a constitution for an elective monarchy and wanted to link the present with the past by calling the head of the state an "Inca." It was a period of darkest confusion from Mexico to the Straits of Magellan, with the one exception of Brazil, where an imperial government was set up.

A messenger was despatched to Europe to look for an price who would be willing to undertake the colossal task of putting South America on itsfeet politically. Bolivar, whose idea was to unite all the countries in one great federation of states, called a Congress of representatives from the various divisions to meet in Panama in 1826. But all efforts at union failed and independence was followed by a breaking up into the political division practically as they are found today.

Why South America did not form one big Union

There were several reasons for this. In applying the principle "Divide and Rule" the Spanish government had created a rivalry among the provinces. The great distances with scanty means of communication from one colony to another, together with the great physical barriers, almost prohibited close union. But more important than either of the preceding reasosn, perhaps, was the difference

in character between the people of the north and those of the south of the continent. The whole of Chile and Argentine were unwilling to mingle on equal terms with the colored people and natives of northern and central South America. This feeling is clearly brought out in private letters of O'Higgin and his secretaries to Bolivar.

Out of all the confusion, stability finally began to emerge, first in the South. This was only to be expected in view of the conditions which have already been mentioned in another connection. First Chile and Argentine had been colonized by northern Spaniards of strong Gothic strain. They had little imagination, but a marked tendency toward stable authority. They were largely agricultural colonies and contact with the soil bound the people to it, and established a large landed aristocracy similar to that in England. These were the most influential people and obviously desired a settled government to secure property rights. From the first their attitude toward the native had been more like those of the English in North America. They had encountered the fiercer, more barbarians tribes and had pushed them back rather than incorporated them into society. Then there was a large predominance of whites in the south, while in the northe the natives formed the large part of the population.

There was here in the north very marked demoralization of the natives due to the sudden overthrow of their government. It had been religion as welllas government to them, especially in Peru, where the empire of the "Children of the Sun" had been looked upon by the Indians as unchangeable a force as the rising and setting of the great progenitor; when the unexpected happened and the vast empire crumbled, there was a distinct lowering in the moral tone of the natives which is effective even today in Mexico, Peur and the other tropical and subtropical countries.

Changes in the administration and social institutions.

In Chile independence was followed by many very much needed reforms. In 1811 the children of slaves were declared free and in 1818 the institution was completely abolished. Regular courts of law were established. The colonial judicial system had been particularly inadequate. The leaders realized that a republican form of government could rest securely only on the foundation of an educated people, though the idea was never really clear until Lincoln crystalized it in his Gettysburg address. In 1810 the Chileans established an elementary school in every town and tried to get competent teachers, though many of the details of the system were not worked out until later. In 1813 the oldest college in South America, the National Institute of Santiago, Chile, was founded. It still occupies an old adobe building covering an entire block in Santiago and enrolls about seventeen hundred boys. Most of the men who have attained distinction in Chile in politics, letters or finance have been educated there. The printing press was introduced and the publishing of periodicals began about this time. One of these, the "Aurora of Chile" with a clergyman, Camilo Henriquez as editor, was really the work of O'Higgins. He understood that having changed the political institutions the great need was to change the social conditions of the old Spanish colonies. He used the "Aurora de Chile" and later the "Ministerial Gazette" as a large platform for educating the people and for training them in self government. (See here p).

All the ports of Chile were thrown open to the trade of the world. Some church dues were abolished such as the excessive and almost prohibitory wedding fees. An accurate census of the people was taken. In accordance with the spirit of democracy, all titles of nobility were abolished, through as in England, the law of Primogeniture was maintained. This was an old Spanish principle, called the "mayorazgo" system, and showed the force of deep rooted Gothic ideas. A

A Scotchman, Lord Thomas Cochrane, helped in creating the Chilean navy, about 1821.

Early government of Chile highly autocratic.

The constitution was at first highly aristocratic. The executive was very powerful while Congress was feeble. The members of the Senate were practically appointed by the President and the lower house was called only when he saw fit. This arrangement secured public peace, but was far from being democratic or satisfactory to the people. There was therefore, some political unrest.

During this period of organization (1818-1826) the aristocracy had looked well to the needs of the people and they were in turn awakening to a comprehension oftheir rights as citizens.

Constitutional Government proper, 1833.

Diego Portales, one of the most enlightened citizens of Chile at this time is the man who was responsible for amending the constitution so as to transform it into the more democratic libaeral document which is in force today.

Portales (1793-1837) was a rich tobacco merchant who as a journalist had done much to educate public opinion. In 1829 he was appointed Prime Minister and in 1833 succeeded in making the following changes in the constitution.

The franchise was extended so that any man of twenty-five who had a certain degree of education and some property could vote. The property qualification was another Gothic survival. Taxes were revised and Congress was established on a more democratic principle. The Deputies were to be chosen directly by the people every three years and the members of the Senate every six years, half being renewed every six years.

The Pacific War with Peru and Bolivia (1879-1881) added three states to the north, containing rich mineral deposits. In all Chile has now twenty-three states or provinces, and one territory, near the Straits of Magellan. This section is now coming into prominence because of its rich pasture lands and lumber resources.

Federal and Centralized Republics.

When South America became independent the people had two republics for models, France and the United States. There was some difference of opinion as to which they should follow, the highly centralized government of the former or the federation of the latter. In the end, the centralized form won in Chile, after much discussion. Chile does not believe in revolutions so all reforms are carried out peacefully through amendments. There is one and the same law for the whole country.

Chile a centralized Republic.

At its head is the President. Each province or state has at its head an intendant who is appointed by the chief executive. The provinces are divided into departments each under a governor, and these in turn into sub-delegaciones under sub-delegates or inspectors. The latter have little to do except some judicial duties. They are appointed by the president as are the governors.

The local government consists of administrative divisions called Communas and corresponding in a degree to the counties in the United States. The Communas are governed by town councils or municipalities, and alcalde at its head. They have charge of the local police, lighting, etc. and have some authority in educational matters. (In elementary education not in secondary schools nor the Universities.)

Originally the presidential system of selecting ministers was in force, as in the United States, but a civil disturbance in 1891 resulted in establishing the English or cabinet system of parliamentary government, whereby the minister must represent the majority in Congress. The heads of departments in the different Ministries, called under secretaries of state, are stable officials.

The beginnings of Argentine.

In Argentine independence was declared by the Congress of Tucuman in July, 1815, under the name, "The United Provinces of River Plate." There were three provinces, Tucuman, Buenos Aires and Cuyo. The latter was very large and was soon divided to make a fourth state, Salta. In extent the four provinces about equalled that part of the United States lying east of the Mississippi River.

There was a long period of unrest until 1835, and less noticeably until 1853, when Buenos Aires tried to establish a centralized government with herself at its head. She was vigorously resisted by the other provinces who demanded a federal form. A serious split was prevented by Rosas, an Argentinian dictator, who succeeded in defeating the provinces in 1835, and assumed dictatorial powers. An Argentine historian has called this period from 1830 to 1852 the "Middle Ages of Argentine," because, during it, Rosas was subduing the chieftains and uniting the country. However, it seems to have been united against him rather than with him, for in 1853 the provinces defeated him and established a federal constitution. Buenos Aires still resisted and so it was not finally accepted until 1860, when the nation was called the Republic of Argentine. It is in force today.

A Federalist Republic.

Bartholome Mitre, the first president, and Domingo F. Sarmiento 1811-1888) the second, are the men who made the great Argentine of today. There are fourteen provinces, ten territories, and one federal district in Argentine. Mitre shifted the capital of the state of Buenos Aires from the city of that name, to La Plata, a few miles to the southeast, in order to leave Buenos Aires free to be the national capital. The federal district surrounds the city.

Congress has two houses, a Senate and a House of Deputies. There are two senators from each state elected by the legislature for nine years, one third being renewed every three years. The deputies are elected by direct vote of the people for four years, one half being renewed every two years.

The president and vice-president are selected by indirect vote for a period of six years. The President's salary is $30,000 a year. The Cabinet has eight ministers, appointed by the President. The law courts both in Chile and in Argentine are much the same as those in the United States and we need not dwell upon this matter here. Of the rest of the South American nations, one more, the United States of Brazil has the federal system, while all the others adopted the centralized form of government after the Chilean constitution.

XI. BEGINNINGS OF SOUTH AMERICAN LITERATURE.-DEVELOPMENT OF EDUCATION.

General character, and sources of inspiration.

The literature of the Revolutionary period and that immediately following is, on the whole, patriotic and inflammatory. It was based upon their hopes and aspirations in their sturggle against the mother country. It is a good index to the spirit of the day. In most cases it lacks refinement because of the lack of knowledge, in those days, of the great masters of literature. In some rare instances, however, we find a remarkably classic taste. . As, for example, J.J. Olmedo's Ode celebrating the great battle of Junin. This work exhibits a marked imitation of Horace.

In Chile we find a newspaper being established in 1812. The Aurora de Chile, as it was called, became a platform for preaching the gospel of the "rights of man." Both C. Henriquez, its editor, and the manager Hoevel, were men of no mean talent. Here, assisted by others, they published, compositions in verse celebrating their victories over Spain and dwelt on their prodigious future.

Whatever inspiration there was from outside sources it did not come from Spain, in the majority. The best authors based their works upon the ancient classics.

Schools and Colleges

Between the years 1810-1813 the Chilian National Institute, a high-school and college combined, came into existence. O'Higgins, the leader of the movement for independence in Chile, and his Coöperators clearly saw that though the old Spanish institutions had been-overthrown and done away with, the social conditions remained virtually the same, and that they would have to educate the masses first if they wanted this change of Political Institutions to be true and everlasting.

By 1843 there were in existence five hundred public schools in Chile, besides a few high-schools, and the national college, already mentioned. Many people of distinction came from other nations attracted by educational facilities and political stability of Chilean institutions.

In 1843 the University of Chile was founded. Its first president, Andres Bello, was one of the brightest intellectual lights evern born in South America. It is about the person of Andres Bello that higher education progressed in South America, and primarily in Chile.

Bello's Life and Works.

It is worth while then, if for nothing else, for the sake of a better mutual comprehension between the two American continents, to devote some time to the study of this man's life. Andres bello was born at Caracas, Venezuela, November 29, 1781. He was the son of a distinguished Spanish lawyer, Don Bartolome. Bello, who also achieved fame in the field of music. His mother, Ana Antonia Lopéz, was a woman of excellent qualities.

From his youth, Bello exhibited marked scholastic tendencies. When still a school boy he would save and buy with his savings the works of the Spanish masters A special favorite of his being the great Spanish dramatist of the Golden Age, Calderon. Some of Bello's works, in later life, exhibit a great similarity to

some of Calderon's. He studied Spanish and Latin at convent schools in Caracas. Bello was, however, largely a self taught man. He studied and learned by himself, both English and French, and, remarkable to say, he took Looks"Essay on Human Understanding" as his text book for the study of the former tongue.

By the year 1800 we find Bello giving private tuition at Caracas. He had now acquired fame as a Latin and, later, as a Greek scholar. A few years afterwards we find him also a master of English and French. In 1808 he published his translation of Virgil's "Aenid," and Voltaire's "Zolima." There were other translations made by Bello, in his early manhood, as welllas some original metrical compositions. One of his disciples at this time was the great Revolutionary leader, Simon Bolivar, who was just a few years his junior.

Bello in London.

In 1808 Bello was appointed secretary of the First Revolutionary Council at Caracas. In 1810 he was made a member of the diplomatic commission sent by Venzuela to Great Britain to solicit her assistance in the movement for independence. It was at this time that he met, in London, some of the great men of the day. He met J.M. Blanco White, a great writer in both the English and Spanish languages. He was the editor of a monthly magazine called El Espanol, which advocated very liberal and revolutionary views. He also met Jeremy Bentham, the father of the school of the Utilitarians, whose doctrines have reached the present day. As might have been expected, he also met J.S. Mills, the disciple of Bentham, whose talent surpassed that of his master, these two men being the founders of the Manchester school of philosophy, known as the "Laissez Faire" theory.

While in London Bello spent most of his spare time reading in the British Museum Library. Here he found the standard authors of the literatures of the world. It was here that he finally mastered the Greek language, and it was here that through extensive and voracious reading, he acquired that enormous stock of information which made Bello one of the best informed men of his age. In, 1814, Venezuela discontinued his salary and he faced a great financial crisis.

Through his labors in Caracas and his further sutdy of languages in London he had now attained the standing of a "scholar". His friend Blanco White realized this fact to its full extent. He advised him therefore, to become a professor of languages. He was employed within a short while by Sir William Hamilton, the British Minister for India, to tutor his children. Bello remained in London for nineteen years.

In 1822 he became secretary of the Chilian Legation in London; this position he resigned in 1824 to become secretary for the Legation of Colombia. It was about this time that he was married, for the second time. He married an English woman named Isabella Dunn.

Bello in Chile.

In 1829 he was invited to come to Chile. President Ptieto offered him the position of chief clerk in the Ministry for foreign affairs. From the time of his arrival in Chile he had became identified with the intellectual development of that country, and it was here that his carreer developed it self into a fruitful one.

He personally founded a college where he taught higher education to the yough of Santiago. "The study of language was a complete course in philology, which comprised everything from general grammar and the History of the Castilain

language down to the most minute questions of the Castilian grammar", says his biographer, M.L. Amunategui. In 1843, as mentioned above, he became the first President of the University of Chile.

His Works.

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Bello wassalso a distinguished jurist, as welllas a scholar. In 1852 he finished the "Chilian Civil Code," a body of laws that has served as the model for many South American nations.It was for his day, the best work of its kind that had been produced any where. In 1864 he was appointed arbiter in an international dispute between the United States and Eduador; and again between Colombia and Peru in 1865. He died in October of that year.

Bello was a great philologist. In 1847 he published his "Spanish Grammar". which is still used as a work of reference. In it he treated language as a living phenomenon, taught the correct meaning and use of verbal tenses, and worked on the reformation of Spanish orthography. As a poet and an educator he holds a prominent place in South American history of literature; his best poetical composition being "The Universal Prayer".

Literary Societies.

During this period literary societies were organized in South America. In Chile, that of Santiago was presided over by J.V. Lastarria. Here they tried to apply experiments in sociology. Trying to reform the Constitution they became involved in politics. This Literary Society of 1842 became the forerunner of great reforms and originated the present "radicals" who demand social legislation in Chile.

Argentine's biggest man.

If Bello, besides being the maker of the civil and juridical framework of the public institutions, was the organizer of secondary and University education in South America, D.F. Sarmiento was the man who saw the great necessity for a sound system of public elementary education. Indeed, he believed that the guardian genius of of democracy was the elementary school. He was born in Argentine in 1868, and died in 1874.

In order to escape Rosas of Argentina, Sarmiento became an exile in Chile in 1840. On his flight from his opponent, just as he was crossing the Andes, he wrote upon a rock the memorable French phrase. "On ne tue point les idees." With this lofty ideal in mind, he entered Chile. His new home became a sort of training school for a greater career. He first took the ordinary position of helper in a saloon. In 1841, he wrote a essay on the battle of Chacabucp. This article attracted such wide attention that it secured him a position on the editorial staff of the paper in which it was published. The next year (1842) he received appointment as editor of "Mercurio", one of the oldest and most influential publications of South America. Hisinfluence in the educational field at this date is shown by the fact that in the same year he was founder and president of the first normal school in South America. When the University of Chile was established, in 1843, he was elected a member of the faculty of letters and science. It was in Chile that he wrote and published his best liberary work,"Facundo."

In 1845, Sarmiento was commissioned by the Chilean government to study education in Europe. He spent three years here and returned by the United States for a stay of two months. In this country, he met Horace Mann, and they became

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Argentina's Greatest Man.

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fast friends for all life. He later returned to the United States as minister from Argentina. It was while in this capacity that he was elected President of the Argentine Republic, 1868. On retiring from this office in 1874, he became Superintendent of Public Instruction. His collected works, covering 52 volumes, most of which consist of periodical essays, are devoted largely to the idea of education for the masses. Yet, the character and extent of his influence can be judged only by the personal magnetism of which he possessed so much, and not by his written work. The erection in Boston in 1913 of a statue to this typical American was peculiarly fitting.

Sarmiento has been called "a man of genius" (See Coester, op. cit. page 124) and he certainly is one of the most representative men South America has produced. As an educator he takes rank among the foremost educational men in the world, and as a statesmen he lived to see Argentine one of the greatest countries of the Western Hemisphere. - He was the great School-master President of Argentine.

XII. INTERNATIONAL RELATIONS

The wars for Independence ended intimate relations with Spain, for the victorious leaders were colonial born Spaniards who had suffered under the prejudices of the old Spanish families during the royal domination. Consequently, in the early years of the republics a feeling of resentment was held against the mother country. However, recent years have brought a change. Some of the large countries of South America are now in a firm position, the memories of the revolution are softened by time, and Spain to the former colonies, in now another country the mother-country with which the republics can trade and develop commercially.

British influence is felt in South America in the extensive investments of capitalists for the operation of railways and the development of the nitrate deposits. Trade is carried on in a large degree with British companies and commerce is the chief bond of friendship.

"UTTI POSSEDENTIS" of 1826.

The chief source of international trouble withingSouth America was the boundary controversy. In 1826 after the South American Republics had declared their independence, a principle known as "utti possedentis" or "as it was possessed before" was tacitly agreed upon. This, however, did not settle disputes, for the lines were not quite definite. Discussion occurred between Peru and Equador, on the one hand, and Peru and Colombia, on the other, while Chile and Argentine were also involved in similar disputes. Between 1874 and 1876 war was almost resorted to be the two latter countries, but they were finally able to settle the question by arbitration, King Edward VII of England, acting as arbitratror. In May, 1902 a treaty was signed, which was rather remarkable, for it not only settled questions relating to boundaries, but also embodied a treaty of friendship, and an agreement to settle future differences by arbitration. Certain army and navy limitations were also agreed upon, which attracted world notice at the time. To materialize this feeling of good friendship, Chile and Argentine placed, in 1920, at the highest point of the Andes, a colosal statue of Christ, as a bond of union.

Difficulty is still evident in the tropical and sub-tropical countries of South America as they have not yet settled down. The other countries, however, are making rapid progress, and many railroads have been built. One which binds Argentine and Chile is the Santiggo-and-Buenos-Ayres Trasandine Railroad. There is another railway line uniting the Chilian port of Antofagasta and the city of Oruro, up in the Bolivian Plateau, which is a remarkable enterprise in its kind. Chile is now building a northern route to bind her with her neighbors to the north. And plans have even been discussed for a Pan-American Road to extend from New York to Santiago, Chile.

The A.B.C. Countries.

The treaty of 1920 saw the beginning of the A.B.C. Alliance (Argentine, Brazil and Chile). The agreement was first really made in 1905 between Chile and Argentine, Brazil joining them in 1906. The first political appearance of these powers was in 1914 at the Niagara Falls Conference. The story of the appearance of the A.B.C. Alliance in World politics is rather interesting.

Late Late in 1913 following the assassination of the Mesican President Madero, President Wilson refused to recognize the establishment of the Huerta government. This action, on the part of the President of the United States aroused a bitter

feeling in Mexico, and American citizens suffered as a result. To protect American life and property, President Wilson sent troops to Vera Cruz and both countries were on the verge of war.

At that moment, the ministers to Washington from Argentine, Brazil, and Chile offered their services as mediators, and a conference was called at Niagara Falls, Canada. General Huerta was urged to resign, war thus being prevented, and soon after, the United States recognized the Carranza Government. This cooperation of the three Republics of the South was the recognition by the world of the A. B. C. countries. The acceptance of their aid in this matter and the attitude of the President to their representatives brought the Pan-American ideal to the point of realization.

The doctrine of the Pan-Americanism is embodied in the Union bearing that name. It is composed of diplomatic representatives from the United States and each of the Southern Republics. It promulgates the doctrine of Cooperation in carrying out any policy affecting either the Northern or Southern members. The World War tested it. Many of the Latin American states followed the example of the United States in declaring war on Germany, but only two took an active part in the war.

THE MONROE DOCTRINE AND THE A.B.C. ALLIANCE.

When we speak of relations between South America and the United States we think of two things -- the Monroe Doctrine and Pan-Americanism.

Each of the two American continents has its own feelings toward the Monroe Doctrine. It was issued at first as a threat against the intervention of European powers in western affairs. Later on, in 1895 President Cleveland gave it a new meaning in his views on the Venezuelan Controversy. "Today the United States is practically sovereign of this continent", he wrote and its fiat is law upon the subjects to which it confinesitsinterposition."

Naturally the stronger nations, Chile, Brazil, and Argentine, resent this interpretation of the Monroe Doctrine, for they are capable of protecting themselves

But does the imperialistic attitude still continue in the United State? Will it continue in the future? Honestly, I think not. A new doctrine is bound to supplant it, the doctrine of cooperation which has been cabled Pan-Americanism. The support and sympathy for the Allied cause shown by South America during the Great War has strengthened her friendship with the United States.

There seems to be a closer feeling between the two countries, and no doubt this is the result of Pan-Americanism. Moreover, the western world is beginning to realize the need of mutual help, for the world is looking West and the world has a right to expect much from the two Americas .

XIII. INTERNATIONAL RELATIONS IN SOUTH AMERICA

(Continued)

The Tacna-Arica Controversy.

The only question of international significance in South America today is the one of Tacna-Arica. This came as a result of the Pacific War of 1879.

The causes of the war lay in the trouble over the rich nitrate deposits that then lay in Peruvian and Bolivian territory. Copper was discovered in 1825 and later, about 1830, two young Chilean mining engineers, J.F. Urmeneta and B. Ossa discovered the fertilizing value of nitrate. Chilean enterprise took up the idea and the city of Antofagasta was founded in Bolivian territory (1860). (Antofagasta today is a city of some 70,000 people, and one of the principal ports in the nitrate trade.) About 1862 the Antofagasta Nitrate Company was organized. British capital was used here as well as Chilean. Soon the whole desert was teeming with activity, with numerous little mining towns as centers. Drinking water was provided and railroads were built.

It was then that Bolivia and Peru began to notice the territory which up to that time had been left entirely to the natives. They levied heavy taxes on the shipping of nitrate. The Company applied to the Chilean government for protection. An agreement which was reached in 1874 fixed satisfactory terms of trade. However, Peru and Bolivia still continued to molest the miners. Diplomatic communications flew back and forth until in 1879 when Peru declared the whole trade mutual property.

Garcia Calderon, a Peruvian author and diplomat, in his book called "Latin America" page 117 say s that "Pardo", the president of Peru, "Declared a monopoly of the nitrate industry, an economic measure, which has been criticized as being a cause of the disastrous war with Chili."

In the war that followed the Allies seemed to have a decided advantage because of superiod numbersaand superior resources. As a British newspaper stated, "What could a nation of merchants do against two such rich and powerful countries as Peru and Bolivia?" (The population of Peru at the time of the breaking out of the war has been estimated at being over three million people and that of Bolivia two and a half million, making an allied total of five and a half million, against two and a half million inhabitants which was the population of Chili in 1879.)

However, the unexpected happened, and in 1881 the Chilean general entered Lima in triumph. Here he stayed until 1883 when the treaty which put an end to the war was signed. (October 1883). (The delay was caused by the fact that that there was then no government in Peru with which Chile could negotiate. It was largely through the efforts of the Chilean general that an election was held and a responsible government was established.)

The reasons for defeat of the allied nations may be found in the character of the people and the composition of society in the three nations at war. The natives of Peru and Bolivia were compelled to fight and they only vaguely, if at all, understood the reasons for it. Thus a half hearted fighting force even though superior in numbers, fell before the strong and united national spirit of the Chileans.

The Treaty of Ancon.

The treaty, which was practically dictated by the conquerors, was concluded at a little town in Peru, Ancon. It provided that Chile should have the Province of Tarapaca from Peru and that of Antofagasta from Bolivia, thus cutting her off from the sea. But the root of future trouble lay in the arrangement whereby the Peruvian territories of Tacna and Arica were to belong to Chile for a period of ten years. At the expiration of this period a plebiscite should be taken, deciding the final ownership of the province. The new owner to pay $10,000,000 to the loser.

By 1894 when the term for the popular vote came, Peru was in the midst of a revolution and asked that the settlement be postponed. At another time Peru's treasury was in no condition to assure Chile that the money would be forthcoming in case she gave up the province, and so for one reasona and another the settlement has never been made.

In the meanwhile Chile has developed this territory and Tacna and Arica which were only tiny native villages before 1883, have become thriving cities. She has built a railroad from Arica to La Paz in Bolivia, and another from Antofagasta to Oruro, in the same country. Thus Chile has invested much capital in the district.

In Peru the question is used as a political issue in an effort to win popular support. Chile does not really want the territory, but no president or minister has sufficient courage to handle the situation in the right way. Public opinion on the subject was largely formed by a journalist, B. Vicuna Mackenna, who wrote a highly dramatic history of the war. He died soon after the treaty was signed, and among the last bits of adivce he left was this, "My boys, don't let Tacna and Arica go." This has become a catch word to enflame popular feeling.

Tacna-Arica and the League of Nations.

Two or three days ago I read in the papers that Peruvian agents brought the question before the League of Nations for settlement, but the League hesitated to act partly because the United States was not represented there and partly becuase of the Monroe Doctrine.

Chile, herself, has offered the most practical solution to the difficulty. She has suggested that the territory be divided, part with its inland town of Tacna going to Peru, and the rest, with its port of Arica, going to Bolivia, thus giving her a strip of coast which she lacks at present. Peru, however, strongly resists this division and so the matter remains, but will probably be settled sometime in accordanceewith that plan.

The International Outlook.

It is hoped that some day Peru, Bolivia and the other tropical states, will learn of so much trouble today. A solution of this pressing problem offers the only hope for progress there. The A.B.C. Countries are progressing rapidly and some people even date to hope for a United South America with which the United States will cooperate, thus forming a solid Western World.

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